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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

PRINCIPAL FEATURES

The Parables of Jesus.—Mr. Mahesh Chandra Ghosh.

The Importance of Varn-Vyavastha in Sociology—Prof. Satyavrata Siddhantalankar.

The New Viceroy.

Full contents inside cover.

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

Of all gifts that of Divine knowledge is the highest & noblest.

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THE PARABLES OF JESUS.

I.

(BY MR. MAHESH CHANDRA GHOSH.)

Jesus preached his doctrines to the people but his language was often parabolic. Matthew says --" All these things spake Jesus in parables unto the multitudes ; and without a parable he spake nothing to them " (XIII. 34). Once his disciples asked him why he spoke to the multitude in parables (Mtt. XIII. 10). He answered and said unto them :—

" Unto you it is given to know the mysteries of the kingdom of heaven but to them it is not given (11). For whosoever hath, to him shall be given and he shall have abundance, but whosoever hath not, from him shall be taken away even that which he hath (12). Therefore speak I to them in parables, because seeing they see not and hearing they hear not, neither do they understand " (XIII. 13).

Then continues he:—

" And unto them is fulfilled the prophecy of Isaiah which saith:—

"By hearing ye shall hear and shall in no way understand, and seeing ye shall see and shall in no wise perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should perceive with their eyes and hear with their ears and understand with their heart, and should turn again and I should heal them" (Matthew XIII. 14—15).

Mark is considered, by competent authorities, to be the earliest Gospel and he writes on the above-mentioned subject as follows:—

"And he (=Jesus) said unto them (=disciples) 'Unto you is given the mystery of the Kingdom of God: and unto them that are without, all these things are done in parables. That seeing they may see and not perceive; and hearing they may hear and not understand; lest haply they should turn again and it should be forgiven them" (IV. 11—12).

Luke's version is quoted below:—

"Unto you it is given to know the mysteries of the Kingdom of God but to the rest in parables; that seeing they may not see and hearing they may not understand." (VIII. 10).

These verses are very important and we shall therefore discuss the comments of Biblical authorities.

Plummer says:—

"It is rash to say that Christ neither did nor could adopt a policy of concealment and that the evangelists have confounded intention with result and thus imputed an "inhuman purpose" to Christ. The quotation in verse 13 (Matthew) is in all the Gospels (Mark. IV. 12; Luke VIII. 10; John XII. 40). (Comm. Matt. p. 187. note.)

In commenting on Mark IV. 11, 12, Meyer says:—

"The unbelieving people are *intended* not to attain to insight into this mystery and thereby to conversion and forgiveness. The idea of *divine Nemesis* is expressed under a remembrance of Is. VI. 9, 10." (Handbook. Mark and Luke. Vol. I. p. 66). *Italics* author's.

Pfleiderer says that the failure to understand the parabolic teaching was a "*Divine Judgment*" and that Mark, the

earliest evangelist, held "the predestinarian view that the parables served the divine purpose of hardening the heart of those who heard them" (Primitive Christianity, Vol. II. pp. 343—344).

He further says:—

"We cannot therefore say that Matthew did not share the predestinarian view of the earliest Evangelist" (Ibid p. 343).

Gould says:—

"It is to be noticed, first, that the difference between the form of the quotation in Mark and Luke on the one hand, and Matthew on the other, corresponds to a like difference between the original Hebrew and the LXX. In the Hebrew God says to the prophet:—

"Go.....make the heart of the people fat and make their ears heavy and shut their eyes lest they see with their eyes, hear with their ears and understand with their heart and turn again and be healed."

"That is," continues Gould, "God is represented as sending his prophet to harden the heart of the people by his prophetic message In the LXX, on the contrary, the hardening is the cause, not the purpose. The people will not hear the prophet's message because their heart is hardened and they have shut their eyes."

Gould concludes by saying:—

"Mark rather than Matthew preserves the original form of Jesus' saying." (Comm. Mark. pp. 72—73).

But we must say that Matthew was also influenced by the original Hebrew Text as well as by Mark. He writes:—"Whosoever hath not, from him shall be taken away even that which he hath." (Matthew XIII. 12; Mark. IV. 25). What else can it mean, if it does not mean that the heart of the non-believers shall be hardened and whatever virtue they might still possess, shall be taken away, thus making their degradation complete and their damnation inevitable?

Thus we see that the purpose of Jesus' parabolic teachings was to degrade and delude and damn the unbelievers. Can a

man imagine a more vindictive principle and practice?

THEIR NUMBER.

The meaning of the word "parable" is vague. Professor A. T. Robertson says:—

"It is not always easy to draw the line between parable and metaphor. Jesus saw Simon and Andrew casting a net into the sea, "for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men." (Mark I. 17). Put beside this passage these words from Luke 4. 23. "And he said unto them,—'Doubtless ye will say unto me this parable Physician, heal thyself; whatever we have heard done at Capernaum, do also here in thine own country.' This parabolic proverb lies in the use of "physician." Why not call "fishers of men" a parable? Must we not, then, find a parabolic proverb also in Mark 2. 17. "They that are whole have no need of a physician, but they that are sick. I came not to call the righteous, but the sinners." (Studies in Mark's Gospel, p. 98).

Under the circumstances the exact number of the parables cannot be found. Trench has dealt with thirty parables. In Bruce's *Parabolic Teaching of Christ* we find 33 parables and 8 parable-germs. Drummond has expounded 30 parables in 26 chapters. A. T. Robertson thinks that the number of parables is from 27 to 59.

Miss Habershon has given a list of 61 parables. (The Study of the Parables, pp. 357—362). The Encyclopædia Biblica says:—"Twenty utterances are expressly called parables by the synoptics, but the omission of the designation in connection with other similar utterances is only accidental; some interpreters have chosen to find as many as 100 parables in the Gospels, and even a coutious enumeration brings the number upto about 60." Column 3564.

We shall discuss all the important parables, 'prove all things, hold fast that which is good' and condemn that which is evil.

THE UNJUST STEWARD.

(Luke XVI. 1—13).

Jesus once said to his disciples.—"There was a certain rich man which had a steward; and the same was accused unto him that he was wasting his goods. (Luke XVI. 1). And he called him and said unto him—'What is this that I hear of thee? Render the account of thy stewardship; for thou canst be no longer steward. (XVI. 2).'"

And the steward said within himself—"What shall I do seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed (3). I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses." (4).

And calling to him each one of his lord's debtors, he said unto the first, "How much owest thou unto my lord?" (5). And he said—"A hundred measures of oil." And he said unto him—'Take thy bond, and sit down quickly and write fifty.' (6). Then said he to another, 'And how much owest thou?' And he said 'A hundred measures of wheat.' He saith unto him—'Take thy bond and write four score.' (7).

And *the lord* (*ho Kurios*) commended the unjust steward because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light (8).

And I say unto yon "Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles (9).

He that is faithful in a very little is faithful also in much; and he that is unjust in a very little is unjust also in much (10). If therefore you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? (11). And if ye have not been faithful in that which is another's who will give you that which is your own? (12). No servant can serve two masters; for either he will hate the one and love the other or else he will hold to one and despise the other. Ye cannot serve God and mammon." (13).

(*a*)

The most striking point in the parable is that the lord has commended the unjust steward. According to the majority of the commentators, '*the lord*' means '*the lord of the steward.*' But Bruce says :—'There is room for doubt whether verse 8 should form part of the parable (or at least as far as phronimos epoiesen [=wisely he had done]) or the beginning of the application. In the one case "*ho Kurios*" [=the lord] refers to the master of the steward, in the other to Jesus who is often in narrative called Lord in Luke's Gospel. On the whole I now incline to the latter view. (Compare my Parabolic Teaching of Christ.*) It sins rather against natural probability to suppose the steward's master acquainted with his new misconduct. The steward in his final settlement, of course, put as fair a face as possible on matters what looked like a true account, so as to make it appear he was being unjustly dismissed, or even to induce the master to cancel his purpose to dismiss. And those who had got the benefit of his sharp practice were not likely to tell upon him. The master therefore may be supposed to be in the dark; it is the speaker of the parable who is in the secret." (The Expositor's Greek Testament p. 585).

Even those who do not accept this view admit that Jesus also commended the steward for his wisdom.

In the second sentence of the verse 8 we find "*for* the sons of this world." In commenting on "for" (Greek *oti*) in this phrase, Plummer says that it means—"He was justified in praising his shrewdness, *because*" or, "I cite this example of shrewdness, *because*" (Commentary on Luke).

Plummer here uses the word "shrewdness"; but the proper word is 'wisdom.' In the English translation we find the word 'wisely' and its corresponding adjective is 'wise'. The Greek word for 'wise' is '*phronimos.*' It is used 14 times in

* This book was originally published in 1882 and here the author explained the words "the lord" to mean "the lord of the steward." His Biblical Commentary was published in 1897.

the New Testament and everywhere it is translated by 'wise'. The adverb is used once, and in this verse, its noun form is 'wisdom.' By using 'shrewdness' instead of 'wisdom', Plummer tries to palliate Jesus' approval of the unjust steward.

This approval 'has scandalized and perplexed commentators and put them to shifts to explain it or explain it away.' (Bruce: Parabolic Teaching p. 366).

One of these 'shifts' is to give a forced interpretation to the words 'steward' and 'the rich man. Plummer says—"It is sufficient to state that the steward has been supposed to mean the Jewish hierarchy, the tax collectors, Pilate, Judas, Satan, penitents, S. Paul, Christ." "The commonest explanation [of the words 'rich man'] is God: but the Romans Mammon, and Satan have also been suggested. Grave objections may be urged against all of these interpretations." (Commentary Luke p. 380—381).

Trench says:—

No one who has seriously considered, will underrate the difficulties of this parable,—difficulties which Cajetan found "So insuperable that he gave up the matter in despair, affirming a solution of them impossible." (Notes on the parables: Parable XXV).

But what are the difficulties? The only difficulty is that Jesus praised the action of the steward. But facts cannot be ignored; and there is no doubt about the fact that he really approved his conduct.

Now let us consider the application of the parable. Jesus said to his disciples—"*Make to yourselves friends by means of the mammon of unrighteousness;*" *that when it shall fail, they may receive you into the eternal tabernacle.* It means that the unrighteous wealth should be given to the poor, for then these poor men will help them in going to heaven by prayer and intercession. (vide Bruce, Plummer, Adeney, Godet, B. Weiss Alford, Bengel, Wordsworth and many others). Godet says—

"Almsgiving is thus found to be the most prudent investment." (Luke Commentary Vol. II. p. 166).

Then Jesus says:—

"He that is faithful in a very little is faithful also in much."

He then expresses the same idea in a negative form—"He that is unjust in a very little is uujust also in much." "Faithful (*pistos*) and unjust (*adikos*) are opposite in meaning. (vide Grimm—Thayer's Lexicon. p. 12).

The same idea is further developed in the following two verses—

"If you have not been faithful in the unrighteous mammon who will commit to your trust the true riches?"(11).

"If you have not been faithful in that which is another's who will give you that which is your own?" (12).

Verse 13 is very important and is the key to the whole.

The verse is:—

"No man can serve two masters, for either he will hate the one and love the other; or else he will hold to one and despise the other. Ye cannot serve God and 'mammon.' 'Mammon' means 'earthly riches;' here it is personified.

In this verse God and Mammon are sharply distinguished. What is God's cannot be Mammon's; and what is Mammon's cannot be God's. He who is faithful to Mammon, cannot be faithful to God and he who is faithful to God cannot be faithful to Mammon. Mammon is always unrighteous; so 'mammon' means 'unrighteous mammon.'

This idea runs throughout this parable. Now we may try to understand verses 10—12. In these verses we find (1) "*in a very little*; (2) *in the unrighteous mammon*; *and* (3) *in what is another's.*" All these mean the same thing; and have reference to Mammon. Compared with divine riches, it is little; it is unrighteous; and it is not our own

The Phrases "*in much*,' '*true riches*' and '*your own*' have reference to God. In commenting on these verses, Meyer writes :—

"*In the unrighteous Mammon* those are faithful who, according to precept in Verse 9, so apply it, that they make for themselves friends therewith. This faithfulness is meant not from the standpoint of the mammon-mind but of the divine mind" (Comm : Luke, *in loco*).

According to Jesus the divine standpoint and the standpoint of the worldly men are diametrically opposite. Worldly men want money for their own comforts and for the comforts of their friends and relations; whereas the divine standpoint is that man should look, not to his worldly comforts but to his 'other-worldly' welfare. Jesus therefore asked his followers whom he called "the sons of the light" to be faithful to the divine standpoint. Riches, however, acquired, whether acquired by fair means or foul should be so used as to ensure entrance into heaven. How can this be done? Give money to the poor and thus make friends of them. The kingdom of heaven is for the poor; they are last on earth, they will be first in heaven. These men will, out of friendship and gratitude, intercede for you and welcome you in the kingdom of heaven. In this parable we note the following points :—

(I) '*Mammon*' is ungodly and is therefore condemned.

This much-abused word means simply 'wealth.' Is it to be condemned. Did not Jesus himself eat and drink? Did he not put on clothes and shoes? Did he not use boats and asses? Did he not ask his followers to buy swords? Did he not use costly ointments? It is immaterial whether he himself earned these things or asked others to earn them for him or depended on others for using them. Now are not these things wealth? If not, what minima of earthly possessions constitute wealth? And these minima vary. What is the barest necessity of even the labourers of England or European missionaries is affluence to the majority of our countrymen.

There is no sharp line of demarcation between poverty and wealth.

How can we ignore this world? Is it not primarily through this world that God reveals himself to human soul? If we are condemned eternally to live in slums, if we are not allowed to move in the healthy atmosphere of the God's world of beauty, sweetness ,fragrance and melody, what opportunities are there of knowing and feeling the lovely aspect of God? The earthly wealth not only keeps our body and soul together but it is also the basis of the intellectual, emotional, and spiritual development of the soul. Body and soul cannot flourish in slums.

Again poverty is as much a cause of crime as wealth and in fact poverty begets more criminals than wealth.

We therefore condemn not wealth but its evil use and the evil means adopted for its acquisition. Why should we condemn what develops our body and soul and what reveals God to us ? We must have earthly wealth ; it is also God's blessing. But we are to earn and enjoy it spiritually—with God and for God. Non-attachment is the spiritual condition of enjoying this world and the " Middle Path " shewn to us by Gotama the Buddha is the only path we shall follow to reach the goal.

(2.) The praise bestowed upon the unjust steward is objectionable. He was praised for his wisdom. Emperor Julian and Posphyry considered it to be subversive of morality. Trench may call them 'malignant', or Farrar may call the criticism childish but almost all the commentators have felt the force of such criticism and hence there are '*hundreds of interpretations*' (vide Lang's Parables p. 159).

" Weiz Sacker holds that the eulogium given by the master should be rejected from the parable ". (Godet's Luke: vol.II. p. 164).

(3) The third point is that Jesus considered almsgiving to be a "*good policy* ", (Bruce's Parabolic Teaching p. 371) and " prudent investment " (Godet's Luke vol. II. p. 166).

To us this seems to be a very low ideal. This morality is mercantile.

(2).

THE UNJUST JUDGE.

(Luke XVIII).

Luke writes :—

"And he spake a parable unto them to the end that they ought always to pray and not to faint, saying, "There was in a city a judge which feared not God and regarded not man; and there was a widow in that city; and she came unto him saying, 'Avenge me of mine adversary.' And he moved not for a while, but afterward he said within himself—'Though I fear not God, nor regard man; yet because this widow troubleth me I will avenge her, lest she wear me out by her continual coming.' And the Lord said 'Hear what the unjust judge saith. And shall not God avenge his elect which cry to him day and night and he is long suffering over them? I say unto you that he will avenge them speedily. How-be-it when the Son of Man cometh, shall he find faith on the earth?" Luke VIII. I—8.

This parable is also objectionable because

(*i*) God has been compared to an unjust judge.

(*ii*) He has been described to be an Avenging God who will, right or wrong, avenge his elect.

(*iii*) Though your prayer may be unreasonable or selfish or immoral and though he may not like to grant your prayer, yet if you persist in praying and if you trouble him day and night with your petitions he will, according to Jesus, grant your prayer.

(3).

THE SELFISH NEIGHBOUR.

(Luke XI).

Luke writes :—

And he said unto them, "Which of you shall have a friend and shall go unto him at midnight and say to him, 'Friend,

lend me three loaves: for a friend of mine is come to me from a journey and I have nothing to set before him'; and he from within shall answer and say 'Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto you 'Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you 'Ask and it shall be given you; knock and it shall be opened unto you (XI. 5—9).

This parable is like the preceding one.

God may not like to grant your prayer, but he will grant it to you "*because of your importunity.*"

(The remaining parables will be discussed later on.)

THE IMPORTANCE OF VARN-VYAVASTHA IN SOCIOLOGY.

(By Prof. Satyavrata Siddhantalankar., Gurukula Kangri).

Could we live alone, perhaps, we should have tried the experiment. But we can't do it. Each one of us has wants which cannot be individually fulfilled and therefore one feels the necessity of forming institutions the function of which is to provide mutual help. Thus are the primitive cities founded. The citizens of those establishments being many in number divide off their work among themselves according to their natural aptitudes and endowments. By co-operation and division of labour, each becomes more and more proficient in his profession and applies himself diligently to its cultivation into a fine art.

Division of labour owes its origin to our instinct of fulfilling our physical wants. The elementary wants of all men are food, shelter and clothing and therefore, the principle of division of labour, necessarily, takes an

economic turn. Division of labour in its primitive stage means only the division of capital or the mutual provision of physical wants. If allowed to work by itself, without an intelligent external control, the principal of division of labour would go on operating in a society unconsciously, and build the whole structure of the state on an economic basis. Society in the West is an applied illustration of the unconscious operation of the principle of division of labour, which, essentially, is the principle of economic progress. Because western society had been left to itself, it fell into different co-operative units without the conscious interference of the statesmen and the whole process being one of unconscious development, the foundation of society was naturally laid on economic considerations.

But physical wants, though the Alpha, are not the Omega of human life. An unconscious unfoldment of the principle of division of labour in a society, keeps only the economic interpretation of life before its members and therefore their outlook on life becomes one-sided and incomplete. The result of this one-sidedness is patent in the West. Money has exiled God from the kingdom of the heart of the Westerner and has become the only consideration in his life. Such a state of affairs has given rise to the bitterest antagonism between capital and labour and, as a result, a gigantic social structure is tottering to its fall to the ruin of millions of human lives. Socialism, Bolshevism, anarchy and revolution are the inevitable consequences of the unconscious evolution of Society. They are nature's corrections of her own mistakes committed in her unconscious or blind state.

Indian sociologists did not suffer their society to be unconsciously worked upon the principles of social evolution. They took the stupendous task of social construction into their own hands and guided the society on intelligent lines. They started their primitive cities with the idea of the fulfilment of physical wants but, because it was all along a

conscious process, they did not read the meaning of life in economic terms. In their conception, to divide society only as capitalists and labourers was the product of an unconscious operation of the principle of social progress, resulting in anarchy and bloodshed, while a conscious operation of it demanded such classification of society as precluded all possibility of social dissatisfaction. This conscious evolution of society took the form of *Varna Vyavastha* and they developed the idea with such sagacity that to this day the Science of Sociology knows no better theory of social progress and harmony than that propounded in this much-abused principle.

Varn Vyavastha is the conscious handling of the principle of social progress. It takes into consideration all aspects of human life and guides the destiny of man on the lines of least resistance. It studies the different natural capacities of the subjects of a state and provides them with work, (not labour, mind), suited to their temperament. It is the most successful attempt ever made in the history of Sociology to minimize the misery of man incidental to the ever-growing struggle of life and to maximize the amount of aggregate happiness by contributing it to the lot of every individual member of society. It is the very opposite to the unconscious process of social progress and therefore the greatest preventive to all the social disorders.

Varn Vyavastha has, often, been compared with the principle of division of labour. But it is not so. Division of labour, as already pointed out, has unfortunately come to be associated with professions and occupations or the economic interpretation of life and is the outcome of an unconscious working of the law of social progress. *Varn Vyavastha*, on the contrary, is the very law of conscious social progress, viewing life in its fullest manifestations. The principle of *Varn Vyavastha* classifies mankind in four categories, which are based not on the fourfold division of professions or occupations but on the fourfold

psychological classification of tendencies and aptitudes of human beings. Vaishya or commercial tendency is one of the classified tendencies and, by itself, of course, corresponds to the division of labour or, to the economic interpretation of life. Only the Vaishya life can be classed as professional life and therefore the division of labour, as at present understood, is merely one fourth part of *Varn Vyavastha*, not the whole of it. This idea will also throw some light on the objection generally levelled against *Varn Vyavastha* that the acient Indians were wrong in regarding all professions to be comprised in four divisions or that professions were not so numerous then as they at present are. For *Varnas*, as it is clear from the root-meaning (**वृञ् वरणे** to choose) of the word, were not professions but tendencies. These tendencies had the capitalistic tendency only as one of them and therefore all undertakings having money as their main object fell under the category of Vaishya—no matter whether it was the teaching of the Vedas or something even nobler than that. It was the tendency—the internal, the real—that mattered, not the profession which was only the external and the apparent and only an outcome of a particular tendency.

The principle of social progress unconsciously operating in the development of society builds on economic foundations and materializes itself in the form of division of labour resulting first in social disharmony and dissatisfaction and then breaking its own structure by revolutionary weapons whereas the same principle, consciously developing the social system builds on broader, deeper and therefore sounder foundations and materializes itself in the form of *Varn Vyavastha* resulting in peace, good-will and prosperity. The so-called element of consciousness observable in the unconscious working of division of labour only encourages the unconscious work of the principle and increases its attendant evils all the more.

Division of labour is what would necessarily happen if social progress were left to itself; *Varn Vyavastha* is the principle of consciously guiding the society to a particular end and not allowing it to drift. *Varn Vyavastha*, therefore, contains itself all that the principle of division of labour has, besides, covering a much wider scope than the latter. Division of labour is founded on the economic wants of the people. *Varn Vyavastha* is founded on the physical, psychological and metaphysical study of mankind. Division of labour takes into consideration the professions and occupations, *Varn Vyavastha* studies those principles on which the professions and occupations should be based, that is, the individual temperaments, inclinations and natural gifts, besides pointing to the conditions of life where the very word "profession" should be hushed into silence. Division of labour is the materialistic interpretation of life; *Varn Vyavastha* is the spiritualistic interpretation of life.

Varn Vyavastha, then, instead of being a division of professions is a division of tendencies. And because a division of tendencies, *Varna* does not change even if one is forced by circumstances to try one's hand at conflicting professions. Tendency and profession are two distinct things and a change in profession need not necessarily involve a change in tendency, which is the potent factor in determining a *Varn*. This division of tendencies, again, is based on the ultimate realities of the universe. According to *Sanhkya* philosophy, *Satva*, *Raja* and *Tam* are the basic principles of all existence. These three metaphysical elements enter into psychology and a student begins to speak of the mind as *Satvik*, *Rajasik* and *Tamasik*. Indian sociology takes its data from this psychology and accordingly divides society into *Brahmans*, *Kshatriyas*, *Vaishyas* and *Shudras*. These four are not professions but broad classifications of fundamental human tendencies—all the professions being an outcome or developments of only the *Vaishya* tendency. *Brahman* and *Kshatriya* are not names

of professions, as they are wrongly understood, but states of human beings when they rise above the petty anxieties of earthly life, serving their fellow-citizens by their wisdom and courage and receiving wages from the State in the form of their maintenance. These activities of life are not undertaken as means of livelihood and hence to regard them as profes-ions or subject to the principle of division of labour is a profound mistake. The battle of life is fought out by the *Vaishya* who divides professions into various categories and makes the fullest use of the principle of division of labour. A *Brahman* is one who possesses *Satvik* tendencies and whose outlook on life is spiritualistic. His physical wants should be looked after by the State. He should guide society and remain at the helm of public affairs. The Brahman's life is that of voluntary poverty. All honour to him. The life of a *Kshatriya* is a combination of *Satoguna* and *Rajoguna*. In his life materialistic tendencies do not predominate. He cannot serve his country so much by his brain as by his strong arms. His physical wants also should be looked after by the State. He must own no property. He stands next to Brahman in point of commanding respect from the people. The *Vaishya* has not developed spiritualistic tendencies. He is the man of the world. He labours, earns, eats, drinks and enjoys the pleasures of life. He swells the number of the rank and file of society in which he is given the third place according to the Indian system of social organisation. He cannot, unlike the Western capitalist, purchase the Brahman and the Kshatriya powers of the State and hence he is impotent to create any mischief. He cannot make the statesman dance to his tune nor he can pull strings from behind the scenes. He is not worshipped as an idol. On the contrary, he worships the Brahman and the Kshatriya. Voluntary poverty has been associated with the highest power and honour; wealth with physical pleasures and nothing more. This arrangement takes away the sting of arbitrary power from the wasp of maddened riches and

makes them perfectly harmless. It also makes the battle of life easier to be fought by restricting it to a limited class of people. *Shudras* have the fourth, the last place in the society but have all possible chances to change their position for a better life. This is *Varn Vyavastha* or the conscious evolution of society. There is no possibility of any social disturbance in such an organization. Bolshevism, labour-troubles, lock-outs and strikes are the necessary correctives only of disharmonies created by unconscious social development. I reserve it for some future occasion to place before the reader the comparative value of socialism, communism, Marxism etc., as against *Varn Vyavastha*, which I regard as decidedly a superior theory of social science to all others in taking us nearer to the happy millennium.

It is the duty of the State to look to a harmonious combination of tendencies and professions and to nourish, at the same time, the Brahman and the Kshatriya tendencies without driving them to seek shelter in professions. By keeping a constant adjustment between individual temperaments and their suited professions more than half the labour problems will be solved by themselves. A neglect in the proper discharge of this duty occasions confusion which is technically termed, by Indian sociologists,, *Varn Sankarta* A man of Brahmanical tendencies struggling for the ordinary natural wants of life or a man peculiarly fitted for industry straining his nerves at the school as a teacher are instances of the confounded state of society. Such instances do not, in the least, prove the impracticability of the principle of *Varn Vyavastha*, though they show the possibility of *Varn Sankarta* which it is the paramount duty of the State to fight against. Even in such instances the tendencies of the individual do not change though the profession might change every second day and, hence, *Varna* is, to a certain extent, a permanent factor in life. At least it is not so easily changeable as the profession and therefore not

impracticable as some regard it to be. Wherever confusion exists, it is a reflection on the State whose function is to keep the tendencies, occupations and professions mutually adjusted. A State failing in this duty subjects itself to the unconscious operations of the principles of social progress and must not complain if one fine day the people should rise against their potentate to awaken him, by force, into consciousness.

The principle of proficiency as applied to sociology necessitated the *Varnas* to be hereditary, but let it be remembered, the Indian philosopher never stuck to the rigid application of *Varn Vyavastha* when he found that by doing so he defeated his own object. It was after the abandonment of the teachings of the philosophers that the noble principle of *Varn Vyavastha* degenerated into stereotyped castes.

Perhaps following the Indian sociologists, Plato, in his study of the conscious evolution of society, planned out a classification with a scheme of life similar to the one of Indians. He creates a class of the guardians of the State whose duties, in all details, are the same as those of Indian Brahmans. Thus are the duties of the Guardians summed up in the third book of *Republic*:

"Consider then, whether the following plan is the right one for their lives and their dwellings, if they are to be of the character I have described. In the first place, no one should possess any private property, if it can possibly be avoided. Secondly, no one should have a dwelling or storehouse into which all who please may not enter; whatever necessaries are required by temperate and courageous men, who are trained to war, they should receive by regular appointment from their fellow-citizens, as wages for their services, and the amount should be such as to leave neither a surplus on the year's consumption nor a deficit; and they should attend common messes and live together as men do in a camp: As for gold and silver, we must tell them

that they are in perpetual possession of a divine species of the precious metals placed in their souls by the gods themselves, and therefore have no need of the earthly ore; that in fact it would be profanation to pollute their spiritual riches by mixing them with the possession of mortal gold, because the world's coinage has been the cause of countless impieties, whereas theirs is undefiled: therefore to them, as distinguished from the rest of the people, it is forbidden to handle or to touch gold or silver, or enter under the same roof with them, or to wear them on their dresses, or to drink out of the precious metals. If they follow these rules, they will be safe themselves and the saviours of the city: but whenever they come to possess lands, and houses, and money of their own, they will be householders and cultivators instead of guardians, and will become hostile masters of their fellow-citizens rather than their allies, and so they will spend their whole lives, hating and hated, plotting and plotted against, standing in more frequent and intense alarm of their enemies at home than of their enemies abroad; by which time they and the rest of the city will be running on the very brink of ruin. On all these accounts, shall we say that the foregoing is the right arrangement of the houses and other concerns of our guardians, and shall we legislate accordingly?"

Plato classifies the Society as Guardians (philosophers), Soldiers and Artisans which correspond respectively to Brahmans, Kshatriyas and Vaishyas and regards his classification like the Indian sociologist, as based on the psychology of human nature. Thus we read in the fourth book of the *Republic*.

"Once more then, my excellent friend, we have stumbled on an easy question concerning the nature of the soul, namely, whether it contains these three generic parts or not. . . . .

"Tell me then, I continued, can we possibly refuse to admit that there exist in each of us the same generic parts

and characteristics as are found in the State? For I presume the State has not received them from any other source. It would be ridiculous to imagine that the presence of the spirited element in cities is not to be traced to individuals. ."

Plato's ideas about *Varn Sankarta* are similar to those of Indian sociologists. He would have no confusion in his State by allowing people of different tendencies and natural endowments fixed up in occupations unsuited to their temperaments. Says he (Republic, IV Book, 434):—

"But when one whom nature has made an artisan, or a producer of any other kind, is so elated by wealth, or a large connexion, or bodily strength, or any similar advantages, as to intrude himself into the class of warriors; or when a warrior intrudes himself into the class of the senators or guardians, of which he is unworthy, and when these interchange their tools and their distinctions, or when one and the same person attempts to discharge all these duties at once, then, I imagine, you will agree with me, that such change and meddling among these will be ruinous to the State."

"Then any intermeddling in the three classes, or change from one to another, would inflict great damage on the State, and may with perfect propriety be described as in the strongest sense a doing of evil."

"This then is injustice. On the other hand, let us state that, conversely, adherence to their own business on the part of the industrious, the military, and the guardian classes, each of these doing its own work in the State, is justice, and will render the State just."

In a State thus founded on the principle of conscious social evolution, internal discords are bound to disappear. In the words of Plato, thus will be formed a happy State 'not by selecting a few of its members and making them happy, but by making the whole so.' Thus have Indian Sociologists and the Greek Philosopher attempted to build

an ideal State by applying the principle of Conscious Social Evolution to the Society with the difference that Plato's discourse remains to this day confined to his book and has been rejected by the West as unpracticable whereas the relics of *Varn Vyavastha* scattered all over the length and breadth of our country show that Indians had translated the idea into their life and for thousands of years had successfully practised what they had preached.

THE ARYA SAMAJ ANNIVERSARY AT ZANZIBAR.

A FESTIVAL OF LIGHT AND LOVE.

(By Pt. Chamupati M. A., Zanzibar).

The Zanzibar Arya Samaj holds its anniversary in the days of Divali. I have deliberately used the plural word "days" as in Zanzibar there are three holidays instead of one in honour of this Aryan festival and celebrations in some form or other continue from the first to the last holiday. The Arya Samaj could have chosen no better occasion for its anniversary, which thus coincides with the anniversary of the demise of the founder of Arya Samaj, too.

The temple of the Arya Samaj is situated where in former times there used to be the Slave Market and later the Place of Execution. Does the Arya Samaj come in a line with these two, its horrid predecessors in occupying its present site, or is it quite a reversal of their grim purposes? On the face of it, it is the latter? It is running a Girl School which sits in the day and a Free Reading Room which opens in the evening. The school provides even books and stationery gratis to its pupils. The tradition of the Slave Market

and the Place of Execution has thus been blotted out of the memory of the people and in place of it associations of a highly noble and human activity indelibly impressed.

Zanzibar is termed the island metropolis of Eastern Africa. Its position in point of importance as a town is in these days next to that of Nairobi. The position of the Arya Samaj too corresponds to that of the town. It draws large audiences so that its triangular hall is, during its special lectures, brimful of ladies and gentlemen.

The facilities in coming in contact with the native population with a view to impress them with our culture are here greater than in Kenya Colony and I wondered why no opportunity had hitherto been taken by the Arya Samaj to uplift our Negro brethren whose intellectual and moral development it should be the aim of every humanitarian society to help by every means at its disposal. I have placed before the Arya Samaj a scheme to open a night school for the benefit of the Negro population, to which the authorities of the Samaj have promised to give a practical shape in a few days.

One noticeable feature of the Arya Samaj at Zanzibar is that its members hail most of them from Gujrat. While in other places youngmen from the Punjab are in the van, here even in the population of the town there are no more than fifty Punjabi families The enthusiasm of the Gujrati Arya Samajists is not a whit less than that of their Punjabi co-religionists. They are, on the other hand, more peaceful and the progress of the Arya Samaj is under their lead smoother and more pacific.

Nowhere in Africa is the Divali celebrated with even a fraction of the pomp and eclat which characterise it in Zanzibar. The Hindu quarter of the town wears gala day appearance. Electric lights glitter in every shop, and the best furniture which the owner of the shop can display is arranged to receive visitors. The Indians of Zanzibar have among them millionaires, and the exhibition they make of their hospitality and their taste for gorgeous display is proportionate to their opulence. A chain was shown me hanging from the roof of a shop, from which in ancient days scales used to hang to weigh the coins of gold received, as the workers in the shop had no time to count them. There is a profuse shaking of hands in the streets and in the shops with the repeated greeting "Happy Divali." Europeans and Musalmans also come to visit their Hindu friends on this day of their sacred festival. *Pan* and *Sopari*, a little scent, and a sprinkling of scented water welcome the visitors while in some shops there is also a phonograph at play. Distinguished visitors are also garlanded and presented with bunches of flowers. The prince of the Principality, son of the Sultan, was seen going in company of his Arab associates to pay calls. Cordiality prevails during the night which to the banker is the night of peace and profusion. The courtesy of paying visits is carried to the next day which heralds the new Indian commercial year. Account for the next year is opened this day by the whole commercial community of Zanzibar.

The day of *Indian* festivals as distinguished from Hindu and Mohammedan fetes, is yet far-off. Yet the fact that a section of the Indian population overseas has carried with it its Indian fetes the celebration of which it has got recognised even by the Government by its grant

of holidays, and which by its hearty rejoicings and brilliant demonstrations it impresses permanently on the memories of the people is no mean proof of its instinctive love of Bharat Mata.

To the Arya Samajist, the Divali is doubly sacred. It is the day of the Nirvana of his Swami. It is a red letter day too on the Indian national calendar. For it is a seasonal-commercial festival to which the historic significance lent to it by a series of events such as the return of Rama, the victor prince of India who showed his Indian love of justice in foregoing to annex the foreign dominion he had conquered, and the deaths of so many Indian heroes *viz.*, Mahavir, Shankar, Guru Arjun, and the Punjab monk, Swami Rama Tirtha, imparts an additional halo. The anniversary of the Arya Samaj at Zanzibar will be, with me a dream of glittering lights and sacred love of my Swami and my Motherland.

CONTEMPORARY THOUGHT REVIEWED.

GIRDING THE WORLD WITH BIBLES.

The Rev. Dr. John N. Ritson M. A., (Oxon.), Secretary of the British and Foreign Bible Society, is alleged to have stated the following astonishing facts and figures in an interview with the correspondent of a London Contemporary:—

The present year marks the four hundredth anniversary of the first printing of the first translation of the New Testament, from the original Greek into English, by William Tyndale, whose statue stands in the Embankment Gardens. In controversy with a local disputant, Tyndale had prophesied that he would cause "a boy that driveth the plough" to know the Scriptures better than his opponent. and he was as good as his word.

In the library of the Bible House in Queen Victoria Street is a window commemorating the Bible Society's centenary, which occurred in 1904. It makes Tyndale its central figure, and he deserves this position, because four-fifths of the phraseology of the Authorized Version is Tyndale's, the texts which are to-day household words owing their exquisite English to him.

The World's "Best Seller."

In our Library stands a beautiful terrestrial globe, presented to us by the Abyssinian Regent, Ras Tafari, who was recently in London. It shows in red the various languages and dialects in which the Bible (or portions of it) is printed to-day. This globe is a small replica of the great revolving one at Wembley, which has interested thousands of visitors. It helps to visualize the amazing fact that the Scriptures are read in 835 *tongues*. Of these the British and Foreign Bible Society supply 572.

The Bible is, far and away, the world's "best seller," Its nearest rival is "The Pilgrim's Progress," a book saturated with its spirit, yet the entire sales of Bunyan's masterpiece probably do not exceed one year's output of Bibles and Bible-portions from the Bible House.

Record Bible Years.

During 1924, for the third time in its history, the great Society with which I have been connected for a quarter of a century issued *over ten million volumes of Holy Scriptures*. On the two previous occasions, 1915 and 1916, the circulation was extraordinary owing to free distribution among soldiers. No such abnormal circumstances influenced last year's circulation of 10,040,575.

This wonderful total was made up of 1,136,937 Bibles, 1,092,822 New Testaments, and 7,810,816 smaller complete volumes, mainly Gospels and Psalters. The total increase over the figures for 1923 is about 1,500,000. The grand total of Scriptures issued by this Society, since its foundation in 1804, is 355,320,721.

Out of every ten books sold by us last year nearly four were sold in China. There are *773,746* words and *3,566,482* letters in the Authorized English version of the Bible. The Bible Society, during last year, sold in China over a quarter of a million more volumes of Scripture than there are letters in our English version, and the three great Bible societies of the world, American, Scottish, and our own, placed nearly *9,500,000* copies, chiefly Gospels, in the hands of the Chinese.

Problems for Pioneers.

Our endeavours to regain a footing in Russia have hitherto failed, but we have proof that the Scriptures are read and even studied in the sacred Moslem centres of Mecca and Medina.

The list of languages and dialects in which the Bible Society issues either the complete Bible or parts of it is a curiosity in itself. Stored on several floors of the Bible House are hundreds of tons of unbound Scriptures, in the tongues spoken by three quarters of mankind, and no year passes in which the list is not lengthened.

During the year that ended on March 31st, 1925, for instance, six fresh languages appeared. They are Logo, Tsimihety, Rukuba, Bamum, Thado-Kuki, and Jabim.

In the majority of cases the Bible represents the very first appearance of a language or dialect in print, and it is usually a missionary who first learns to speak the language himself and then reduces it to writing. The only method of acquiring knowledge of an unwritten language is by asking for the names of things, but it is not without its pitfalls.

For instance, a pioneer of the Baila Batonga mission, who was learning the language by this method, held up a hoe and asked a native what it was. The man repljed, "Uswekonotuladibandaiamba," and the missionary wrote down the answer as well as he could. Then, to make sure, he held the hoe up before another man, and asked him what it was. The man replied, "Amebondadibandabobokwinaizhinadinji." This still longer name for a simple hoe was noted by the

missionary, but at a later date he discovered that the first man has said, " We here call that an iamba," and the second man had said, " And I also call it the same; there is no other name for it."

Labour in Vain.

A woman missionary who was using a similar method for acquiring one of these barbaric languages had collected the words for "walk," "run," "sit" and "stand," but found herself short of "jump" To illustrate the word she wanted, she placed a stick on the ground and jumped over it several times, and to further illustrate the idea mounted a box and jumped down. The natives were amused and cried, " Dii." This word she wrote down in her note book opposite "jump," only to find later that it meant "mad"!

In whatever language it is presented, the Bible proves a great civilizing and unifying force. One need not go all over the world to sell Bibles in many tongues. In 1923, 212,000 persons representing 69 nationalities, landed at Buenos Ayres, and we actually sold Sciptures in 68 languages in Argentina last year. New South Wales beat this record, for there we sold in 86 languages.

Canada is equally polyglot. When I was there last, I preached in 'Ralph Connor's' church at Winnipeg, and he told me that in Manitoba there was one colony of 10,000 Galicians. He distributed Bibles and Gospels among them and now they are making good Canadians; our ideals of citizenship have become theirs.

Help for Immigrants.

It is amazing to learn that even in Quebec last year Scriptures were distributed in 33 languages, at Halifax in 25, at St. John in 36. In many cases we give the immigrant one of our diglot editions, say Bulgarian in one column and English in the other, or *Yiddish and English side by side—we publish 101 diglot editions—and this becomes the colonist's first text-book in English.*

Our agents and colporteurs are often remarkable men. At our depot in Port Said there is an amazing staff. There are two Armenians. One of them, his child, and his aged mother are the only survivors of seventy relatives massacred since the war. This man speaks in addition to his own tongue English, French, Arabic and three Turkish dialects, whilst his compatriot speaks English, French, Turkish, Arabic, Greek, German, Italian and Amharic.

Another assistant is an Abyssinian, who speaks Amharic, Tigre, Arabic and English. Even the "boy" in the office, aged nineteen, is well understood in five languages. They board passing ships and deal with men of all nationalities and religions.

This statement must suffice to open our eyes to the enormity of the task before those of us who honestly believe that modern Churchianity is a handmaiden of modern civilization—which is another name for concerted and organised exploitation of the weak by the strong, of the unsophisticated by the wily—and is thus a menace to the continued existence of nations with a grand past and a gloomy future.

AN ANCIENT LIBRARY DISCOVERED.

Kaviraj Bhudeb Mookerjee, Lecturer Calcutta University writing to *Forward* of Calcutta says:—

I beg to present before my educated and patriotic countrymen, a brief but interesting account of an ancient Library.

This Library contains numerous valuable and rare ancient books and manuscripts written on palmyra leaves, dealing with religion, philosophy, arts, science, history, medicine, astrology, palmistry, and several other subjects. They are written in almost all the languages of India. Some of them seem to be the works of the Vedic period. It is believed that no other library in India contains such rare and valuable manuscripts.

The Library belongs *to Dr. Syed, Mohamed Kassim, Jagirdar, Head of Pasteur Hall, H. E. H. the Nizam's Dominions, Patharghati, Hyderabad.* It is a very ancient library having had its origin long before the Bijapur kingdom was founded. The ancestors of the present owner, who were priests to the Bijapur royal family, and held the chief ministerial position in the kingdom, were the custodians of the Library. The subject matter treated in many of the books is simply wonderful. A few of the numerous subjects dealt with are noted below:—

(I) Embalming—The process described is so elaborate and of such an indigenous character that there is reason to believe that the ancient Egyptians learnt this art from the ancient Indians.

(2) Wireless Telegraphy—It is said that communications can be carried from one place to another thousands of miles away, by means of two stone plates, specially constructed.

(3) Cotton growing—Processes are described by means of which it is possible to grow cotton of any colour desired.

(4) Geology—Operations are explained by means of which it is possible to know what things are hidden below the surface of the earth, so that the location underground of such things as precious stones, metals, hidden treasure, buried cities etc, can be easily ascertained.

(5) A wonderful glass—Processes are given to prepare a kind of glass, which when held over the surface of the sea, will clearly show all its contents at the bottom.

(6 Snow fall—Ways are shown to cause snow to fall in hot countries and prevent its fall in cold regions.

(7) Levelling of big mountains.

(8) To make water to course from lower to a higher level.

(9) Liquifaction of metals without heat.

(10) Keeping water hot continuously for thousands of years. Some such processes were no doubt resorted to by

the Indian Engineers of old when they *constructed the renowned hot water fountains in the Delhi and the Agra Forts which were destroyed some time ago by the indiscreet curiosity of the modern engineers who were unable to undo the wrongs they had done to the fountains.*

(11) *To convert base metals into gold and silver.* This is however, not a new thing to us. It was a matter of common knowledge with the ancient Indian chemists. Several processes of how base metals can be transformed into gold and silver are already known to us. Whether or not these processes are practised is a different thing altogether.

(12) *Smelting of precious stones and pearls and giving them desired shape, size, and colour.*

The Library is reported to be so very big that to arrange them and dust them would require the services of at least six persons for months together. It is not even considered possible by the present owner to prepare a catalogue of the books contained in the library. It is surprising that such a precious collection of books should have so long been in the possession of a private individual.

It is a great pity that the Indian public has not yet taken an interest in this great collection of ancient manuscripts, whereas many tourists from Germany and America have been visiting it, and making offers for its purchase. The Doctor Saheb is not willing to sell it to foreigners, if it is found possible to sell it to his own countrymen at a reasonable price. Let not the unfortunate Indians see this precious heritage from their forefathers carried away to Germany or America. Let us not be guilty of once more repeating the mistake we committed more than once in selling away numerous manuscripts to western scholars like Goldstucker, and others.

Some of our feudatory chiefs have been found to be recklessly extravagant in the parade of their aristocratic splendour in the West, which is the home of Fords, Rockfellers, Rothschilds and many other modern plutocrats, not a few of whom can easily purchase the entire property of even the richest of

our people. Cannot these chiefs conceive of a better way of spending their riches ? Any one of our big princes can buy this precious library and maintain it as a national asset of supreme importance to be utilized by the public in general, Beside the feudatory chiefs there are the Rajas, the Maharajas and the merchant princes. To them also I appeal for showing their generosity and real patriotism.

In case the aristocrats of India fail to respond to this appeal for funds for the purchase of the Library, let my poor countrymen come forward and raise a fund sufficient for the purpose, and before they do that, let some of them form themselves into a committee for the purpose of inspecting the library and carrying on negotiations with its owner for its purchase. If such a committee is ever formed I shall be glad to serve it. *Intending gentlemen may kindly communicate with me; suggestions from the public through the columns of this newspaper are also cordially invited.*

We have every hope that the spirited appeal will not fall upon deaf ears and that Hindu Mahrajas and Seths will save this precious intellectual heritage from passing into the hands of foreigners and scholars of versatile genius like Brojendra Nath Seal and Dr. Benoy Kumar Sarkar, who have already done so much to make the choicest fruits of ancient Aryan culture available to the moderns and thus disturbed their self-complaisance—will examine the intellectual treasures preserved in the Library and make a present of the most precious gems of ancient thought reset in a modern setting to connoisseurs of the West and thus promote a saner and more balanced understanding of the Past, absorbed in reflection and serenely confident of its superior wisdom, by the struggling, restless and pushing Present. If even a tithe of what the learned Kaviraj says turns out to be true, there is bound to be a revaluation of the data of modern theories of Progress.

PRINTING BY RADIO.

The following from the report of an interview by the *Tit Bits* Correspondent with the famous scientist Mr. J. R. C. August will surely interest our readers:—

"Thirty years ago," he told me "Mr. Friese Green—the man who invented the cinematograph—foresaw the possibility of printing books by camera. The firm of George Newne's helped him considerably, but he did not realize his dream." Mr. August took up the idea and the machine he showed me is the result.

Camera "Composing"

When you press the keys of his instrument, which looks like a glorified typewriter, it selects the size of the paper; prints capitals of fancy letters as required; decides the size of each letter and arranges the spacing according to the width of each line or column.

Mr. August has been assisted by his brother-in law, Mr. E. K. Hunter. Many well-known engineers, master printers and photographic experts have examined the machine and think that the claims of the inventor to supersede present methods of printing are not fantastic. Mr. August has patented fourteen other inventions, and Mr. Hunter specializes in photography.

Mentioning a weekly publication, such as the copy of "Tit-Bits" I had in may hand, M. August said it took several days to set the paper. By the use of his machine he claimed the same work could be done in little over four hours.

"As the keyboard is used," he explained, "letters and characters from a master film are projected on to a sensitive film and photographed. The exposure requires only a fraction of a second. When developed, this film corresponds to the set up metal of a modern printing machine."

At this stage the work is equivalent to that performed by a process engraver, who obtains a negative photographing on

original. Printing can then be done in dozen different ways, by line block for lettepress printing, or by photographic processes from plate or stone.

"Different sizes of type," Mr. August went on, "are obtained by an adjustment of the focus of the lens of the camera. A spool of master films three inches wide, contains the equivalent of 2700 founts of complete sets of type."

The machine embodies about seventy British and foreign patents. In a remarkably short time a selection can be made from 243,000 varieties of characters, for there are thirty styles of type with ninety characters to each style, each one having nearly one hundred possible sizes.

Machine that Corrects Mistakes,

If a mistake is discovered, due to a wrong key being tapped the operator merely finishes the line, goes back to the mistake and holds down the "error" key. Then he taps the proper key, and the machine has put everything right.

"I foresee the day," said Mr. August, "when newspapers will be set-up in London and printed simultaneously in provincial towns. This will be made possible by the application of my invention to wireless telegraphy.

"Present-day printing is not as beautiful as it might be, and it is remarkable that printing processes have changed little since Caxton's time. The great variety of types now required are done away with in my invention, and consequently the printing of books and magazines will be more beautiful and much cheaper.

MEMORIES OF OTHER LIVES.

Mr. Grahame Houblon, the well-known author, contributes an interesting and thoughtful article on the above subject to the October number of *'The Occult Review.* The learned writer starts by remarking that it would be hard to find a more fascinating phase of the everlasting puzzle of existence than this one of memories of other

lives. He positively proves that it would be futile to deny or question the occurrence of these memories.

Mr. Houblon has the following observations to offer with regard to the "Common Sense" explanation according to which the recollections are merely of things one has been told or ever heard in early childhood which have been stored up in one's sub-conscious mind, whence they emerge in due course, masquerading as genuine memories of other lives.

Such memories certainly do occur; it would be more surprising if they did not; but they are easily recognizable, on consideration, for what they are, by being proveably within the experience of grown-up folk with whom one was in contact as a child. Thus, if I remember taking part in a cavalry action, as I seem to do, it is to be explained on these lines, i. e. things said in my hearing by relatives who had done so, and worked up by my imagination. I may say that having been an Artillery officer, I have never taken part in a cavalry fight. But this easy solution would be merely futile when applied to another much more definite memory of mine, a recurrent, vivid dream, full of detail which none of my relatives or nurses are at all likely to have known, and which can only be a recollection of one of the numerous fires which devastated Rome in late Republican and early Imperial times. I may mention that this is not my only memory but a great many, but that is by the way.

In my view, however, these memories of action in a definite sequence of events are less significant, and certainly less common than what I may call recollected instincts and faculties, a great many of which I have noticed and recorded, in my own case and that of others. In those I am going to mention I shall include two of my own for which I do not apologize for a good reason. One knows oneself a great deal better than one does anyone else.

I have a photograph of myself, taken before I was five, sitting on a tiny bare-backed pony, and the picture represents, *not* a child stuck like a pair of tongs on the pony's back just to be photographed, but a child horseman, with a perfect seat, holding his reins right, and obviously perfectly at home, as I always was on horseback, from the first time I got up, which if not the day before the photograph, may have been the day before that. I was able to ride by the light of nature, and all I have ever had to learn has been how to develop and improve what I have always known.

Again, I have always been a keen swordsman, especially in the way of old styles of fighting, and at last I tried my hand on the two-handed sword, to use which one has to be strongly armoured from head to foot. Now, as when I first got up on a horse, so when I first put on armour, 70 lb. or so of it, I felt perfectly at home in it, as if I had been wearing it all my life, with a full knowledge of its possibilities and drawbacks, and of how to use the one and dodge the other. Also the moment I took the two-hander in my hands, I knew how to use it, and did so, in a way which excited considerable surprise in a number of practised swordsmen who were present, also in my adversary.

Now it is merely silly for "common sense" to explain this by something I had overheard said by great-uncle Timothy or great-aunt Clara. The only sane explanation for this perfect familiarity with armour and long sword, on the first occasion on which I used them in this life, is a memory from some past life, about four hundred years ago, when the two-hander was most popular.

I must record another similar case in my younger son, which I noticed when he was six years old, on his first experience in life of boating. We had gone to a Thames lock in a Canadian canoe, to see the boats go through, and had left the canoe drawn up on a little piece of foreshore below the lock. When we went away, I put the canoe almost entirely in the water, leaving the extreme end of the bow on land. Then I embarked and sat down astern, leaving the boy ashore to shove off. I knew him to be a very resourceful child, and wanted to see what he would

do. What he did was significant: to begin with, he asked no questions, but took hold so as to apply the most power with the least effort, and shoved the canoe off. Then came the thing which gave me my surprise: instead of being left behind, just at the right moment, when he could do so without hanging the canoe up, again, he jumped, landed comfortably and steadily on the bow of the canoe, and slipped down into his place. The oldest, most practised hand at boatwork could have done it no better. I may add that in general, from the first moment he was afloat, he showed himself perfectly at home in a boat, and never once did I know him commit any of the idiocies with which children usually terrify and infuriate their elders. He knew, just as I knew how to ride, exactly what to do under all ordinary circumstances in a boat.

One last instance: a friend of mine, a splendid swimmer, has told me that his experience in the water was the same. When first put in as a small child, he could swim at once and was as perfectly at home in the water as a seal, more so, perhaps, as a baby seal cannot swim till its mother has shown it how. He can also sleep with perfect safety, floating in the sea: I should add, with perfect comfort also. He says that no bed devised by man approaches the sea in the way of comfort.

The writer, then, raises the question of explanation. He first examines the so-called scientific explanation based upon the persistence of germ-cells, the immortal part of matter in every one of us. Says he:—

Now here we have in a living body a tiny portion of matter which was once in the body of a keen, skilful fighter, to whom the use of his weapons had become automatic, i. e., his material body could do all that was needed without any special stimulus from his spirit. It is quite inconceivable that this little speck should have conveyed *all* the faculties and memories of this long dead warrior to his descendant, but by some means it seems to have retained the instincts connected with his skill as a fighter. Why should it have been that and not something else? I have

had that particular fool question asked me before now, and I can only say that for aught I know it might have been his instinct for putting away liquor, only it so happens that it wasn't, and neither I nor anyone else knows or can know why. The fact remains that the other faculties have come down, and my spirit has been able to find them in my material organism and make use of them.

In my opinion, this theory is quite sufficient to account for inborn faculties, and doing things "by the light of nature." The recollection of events as a conscious actor therein is much more difficult to account for, but not impossible. I suppose that most people with any inner life at all must have a few memories which seem to record actual events in this life, but which on examination prove to have never happened. They may be recollections of actual dreams, or of waking dreams, in which the *mis-en-scene* and action have been built up out of the experiences of ordinary waking life. No romance could be written without this waking dream process, conscious or unconscious, and I imagine that most authors must at times have had such pseudo-memories.

It occurs to me that a lifelike memory, such as mine of a bad fire in old Rome, may have been built up, probably quite subconsciously, in this manner, on a basis of the bodily sensations of the original actor in the affair, upon whom it must have made a very strong impression. These sensations, being purely material, would be transmitted in the same way as any special aptitude for some particular thing. Ordinary imagination would do the rest and vivify the whole occurrence. Curiously enough, I had a vivid knowledge of the garments worn, but my idea, being not yet five at the time, was that the folk I saw in the streets of the burning town were all wearing nightgowns.

This explanation is ludicrous on the face of it and cannot be seriously considered. The learned writer, however, accepts it provisionally and then cites instances to which it could not possibly be made to apply by the

utmost stretch of the imagination or the mytheopic faculty. Says he:—

The fact is, the immortal part in each of us can be made to account for a great deal, but not by any means for all.

Let me mention two cases well known to me. G is a woman, without a single feminine instinct, who loaths being a woman with so strenuous a hate that she will never appear in public if she can help it, because doing so involves being distinguished and treated as female. Having been born a woman, she is able to gratify her tastes, especially as to garments, with a freedom absolutely denied to P, who was born male, with feelings towards maleness exactly the same as G's the other way. In brief, their outside sex has been an unceasing and severe purgatory to both of them, ever since they were old enough to know what they were.

The key of the riddle seems to be the word purgatory. Now the only certain facts known to theology about that state are first, that it *is*; secondly, that its punishments are severe; lastly, that they may be of immensely long duration. Nothing whatever is known about the form taken by its punishments, and the descriptions of them, such as in the *Divine Comedy*, are purely symbolical.

Now consider a woman to whom her womanhood was a delight and pride, but who had made it the occasion and means of serious sin. What worse purgatory could she have than to be born a man, retaining all her female instincts and desires and with a real, if inchoate, recollection of having been a woman in a previous life and enjoying being one and with the knowledge she cannot use of how to be one now. The contrary case applies equally well to G. At all events as I happen to know this is the case with both G and P; they both remember, and their lives have been a ghastly purgatory, if not a hell on earth.

POLITICS AND POLITICAL HISTORY IN THE MAHABHARATA

Mr. Narayan Chandra Banerji is contributing a series of informing articles on the above subject to the *Indian*

Historical Quarterly of Calcutta. In the third article that appears in the September number, the learned writer deals with the rights of the people in the Mahabharata period.

DETHRONEMENT AND ELECTION OF KINGS.

It appears that in Ancient India, the people had vested in them the constitutional right to dethrone wicked, hopelessly erring or absolutely incompetent Kings and to elect their successors. Says the writer:—

Incidentally we are further told that Vicitravirya was excluded from the Kingdom by his people, and on his exile the people approached Bhishma (tadabhyadhavan mam eva prajah ksudbhayapiditah Ud, 147, 25) and requested him to ascend the throne which but for his voluntary renunciation was his and that it was a will of the people that he should become king for the benefit of the people :

Prajah ucuh :—

Upaksinah prajah sarva raja bhava bhavaya nah,
Itih pranuda bhadram te Santanoh kulavardhana.
Pidyante te prajah sarva vyadhibhir bhrsadarunaih,
Alpavasista Gangeya tah paritratum arhasi.
Adhin pranuda vira tvam praja dhar mena palaya,
Tvayi jivati ma rastram vinasam upagacchatu.

The people who approached Bhisma included the Pauras the townsmen or burghers, the office bearers of the state, the priests and the brahamanas. The appeal fell on deaf ears and Bhisma, true to his principles, refused to violete his oath. Anyhow it shows how the people took upon themselves the task of filling the throne, and the language too is significant.

However matters soon came to a head. The sons of Pandu grew up to manhood : their virtues attracted the people to their side, and they now began to speak openly for the accession of the Pandu prince to the throne. This was galling to Duryodhana the eldest of Dhritarstra's sons, and he relates to his father the whole story of the great popularity of the Pandavas (Adi, 141, 32-38).

The people wanted the Pandavas to be their rulers in place of Dhrtarastra. Duryodhana thereupon asked his father to banish the five brothers to the city of Varanavata, thus removing them from the eyes of the citizens :

Pandavebhyo bhayam na syat tan vivasayatam bhavan
Nipunenabhyupayena nagaram Varanavatam (Adi.142, 4).

This however was a step wh ch the old king did not disapprove. But he feared the consequences of the step, which might lead to a revolution in which the people were sure to take the side of the virtuous Yudhisthira. The king feared for his own life and the lives of his sons, who were sure to fall victims to popular fury, and he expressed his apprehension in the words.

Te pura Satkrtas tata Pandunanagara janah,
Katham Yudhisthirasyarthe na no hanyuh sabandhavan.
(Adi, 142, 11).

This popular clamour for the young Pandava Princes made the old king dread the consequences of ousting the Pandava princes from the state and consequently Duryodhana had recourse to the stratagem of sending them away to Varanavata to be burnt down along with the inflammable house prepared by the royal conspirators. Their miraculous escapes, their success at the Syayamvara of Draupadi, and their marriage are well known to all Indian readers of the Epic. At length when the news of their success reached the ears of the old king, he along with his old ministers had the princes restored to their royal position which was sanctioned by the legal right of inheritance and the force of popular choice (prakrtinam anumate pade sthasyanti Pandavah Ud. 204, 11.) Here too the language is significant. The Pandavas are described as being established by virtue of popular choice. Their restoration however was short-lived.

Accountability of the King to his Masters.

The King regarded his people as his masters and had on occasions to give an account of their stewardship. The writer cites the following instance:—

Soon the great war was over the Pandvas alone survived and the eldest of them became the *de facto* ruler of the state by right of conquest. The old blind Dhrtarastra retired to the forest, but not before he had given an account of his rule to the community, both as a regent and a *de facto* ruler who had remained the titular head of the state for a long period. Weak, weary, and worn out in body and mind, he craved the pardon from his people for the sins of his sons ; recounted the past history of the Kuru monarchy, explained the circumstances in which the crown had been forced upon him, expressed his present inability to govern, and sorrowfully he sought their permission to leave for the forest. At the same time he handed over the reins of the lawful authority to Yudhishthira, in whose hands was placed the fortune of his subjects. The whole account is given in the 8th and 9th chapters of the Asrama-vasika Parva recording the farewell utterances of the blind king *at a meeting of Pauras and Janapadas of all castes, not excluding the Sudra* (*As, viii, 11—14*). The whole account of the parting speech of the old king deserves our best attention. The king's speech is uttered in a spirit of conciliation.

Yudhisthro mahateja bhavatah palayisyati,
Avasyam eva vaktavyam iti krtva bravimi vah.
Esa nyaso maya dattah sarvasam vo Yudhisthirah,
Bhavanto'sya ca virasya nyasa-bhutah krta maya.

They are not the words of a tyrant haughtily dictating his terms to his subjects cowed down with the fear of despotic authority. They are on the other hand the words of a popular monarch who had ever leaned on popular support and who on the approaching close of his career was rendering an account of himself to the people in the tones of affection and regret. Many of the words uttered by him are significant. Repeated apologies are offered ; the next successor Yudhisthira is placed in the hands of the people and is referred to as a *nyasa* or deposit, while the kingdom is described as a trust (*nyasa*) in the hands of Yudhisthira, Lastly, after saying that he never offended them, permission to retire is sought for.

On the retirement of the old king, Yudhisthira, as the head of tha Pandava brothers, was accepted as king, and he governed well. After his retirement along with his brothers, Pariksit, the grandson of Arjuna, was raised to the throne with the consent of the people and on his death his son Janamejaya was crowned king (by the citizens, the ministers, and the raja-purohita) :

Sucir dvijo rajapurohitas tada tathaivate tasya nrpasya mantrinah,
Nrpam sisum tasya sutam pracakrire sametya sarve puravasino janah.

From the evidences sammarised above, we may come to the conclusion that in the Kuru country, popular elective royalty had been established. The kings, if they could claim the right to succession by virtue of their being heirs of the past rulers, were at the same time entirely dependent on the people. The latter exercised their right of choice and election and without their support, the king could not think of carrying on government irresponsibly.

Assertion of Popular Rights.

The ancient Indians did not believe in the divine right of Kings. The sovereign derived his authority from the people and was merely a custodian of people's money and tribute. Says Mr. Banerji :—

The epic thinkers are almost unanimous about it. Thus when a king is offered the girl Mahadavi by the sage Galava in connection with the payment of the heavy *sulka*, the king expresses his inability and says,—"Whatever accrues to me from my people is not for my enjoyment, but belongs to the people (paura-janapadartham). A king who spends money for his own pleasure, is neither able to achieve dharma or fame, nor gets any benefit after death." In the Jatakas too we find an echo of the same idea. Thus in the Tailapatra Jataka, the king tempted by the Yaksini formally reminds the latter that he has had no control over his subjects; he was simply empowered to chastise the wicked,

Tyrannicide and Deposition.

It appears that not only were wicked Kings dethroned but were sentenced to death and executed. Says the learned writer:—

Thrones of despotic princes were insecure. Irresponsible rule or high-handedness often made the subjects rise in revolt and they put an end to despotism. Tyrannicide was common, and the political thinkers of the Mahabharata prescribed the death of the despot as the only remedy for tyranny. In more than one place we have passages, which call upon the people to put their vicious rulers to death. Nay, in many places it is regarded as a duty (Santi ch. 67). In another passage, which is preserved in the midst of verses lauding the various kinds of gifts, we are told "that a king who failed to protect his subjects from oppression by robbers or enemies, or under whose rule the people starved or women were dishonoured, deserved death at the hands of the people, as if he was a mad dog." (Anusasana ch. 67, sloka 23).

In the Asvamedha parva, we have the account of the deposition of king Khanineta of Oudh (Asva.. ch. 4). Elsewhere we have accounts of the downfall of the Dandakas, (Dandakanam mahadrumam Aurvakena nipatitam), the deposition of Arjuna Kartavirya, of Aila of king Dambhodbhava, who despised and maltreated the brahmins. Some m re scattered accounts of deposed tyrants are found, and in these, most of the names of ill-fated tyrants mentioned by Kautilya occur. But by far the most important is a list of such ill-fated kings, who brought destruction on their race by their sins, and in this list, we find the names of most of the princes mentioned by Kautilya in his chapter on 'Indriya Jaya' and whose names were not identified by Shamasastry. In the course of the debate before the Bharata war, Bhisma mentions them (Ud., 74, 13—17).

Haihayanam Udavartto Nipanam Janamejayah,
Bahulas Talajanghanam Krminam uddhato Vasuh.
Ajavinduh Suviranam Surastranam Rusardhikah,
Arkajas ca Valihanam Cinanam' Dhautamulakah.

Hayagrivo videhanam varayus co mahanjassam
Bahuh Sundaraveganam Diptaksanam Pururvah,
Sahajas Cedi-Matsyanam Praviranam Vrsadhvajah.
Dharanas Candra-Vatsanam Mukutanam Vigahanah,
Samas ca Nandiveganam ityete kulapamsanah.

Karala Vaideha's name mentioned in the Kautilya is not in the list. In a chapter of the Mahabharata he is described as a pious king discussing the Samkhya doctrine with Pancasikha, one of the ealiest expounders of the system. The name also occurs in the Budhacarita.

Kingless States.

There were states which were kingless and were ruled by elected chiefs or presidents. The Yadavas for instance, were a confederation of several clans and there was an assembly of chiefs who ruled their small states independently. Says Mr. Banerji:—

For this confederation as a whole, they had no king, in the ordinary sense of the word but had an elected chief who acted as the President. The affairs of the state were managed by the elders whose voice was supreme. Vasudeva or Shrikrishna regarded later on as the incarnation of God himself was one of the eldest. In ch. 81 sloka 25 of the Santi Parva, he is described as one of the Sangha-mukhyas of the Yadava Sangha and is warned by Narada to guard against dissensions in the Sangha as this was sure to destroy the confederation. These chiefs, however, seemed to have retained autonomous jurisdiction over their own subjects and tribesmen. Their independence would be inferred from the passage:

Yadavah kukura bhojah sarve candhaka vrsnayah,
Tvayyasakta mahavaho *loka lokesvarasca* ye.

which describes the chiefs of the Yadavas, Kukuras and Bhojas as lokesvaras or "rulers of men themselves."

But while they retained local jurisdiction and ruling authority, they were not crowned kings in the ordinary sense of the word. This would appear from ch. 37, sl. 29 of the

Sabha Parva, where, in course of the dispute regarding the *arghya*, the Cedi Sisupala takes exception to the selection of Srikrishna on the ground that he was neither eligible to nor worthy of that high honour as he did not come of a royal family (a-raja), nor had he been ever crowned king.

REVIEWS AND NOTICES.

The Economic History of Ancient India. By Professor Santosh Kumar Das M. A., (to be had from the author 5/2 Anand Datt Lane, Howrah). Price Rs. 3.

Since the publication of the celebrated work on the Economic History of British India, by the late Mr. R. C. Datt, the need was keenly felt that the economic history of Ancient India also should be written on the same lines. Many prominent Indologists writing on the ancient Hindu Polity, tried to draw the picture of the economic conditions too, but they touched it as a secondary subject. We are glad to see that Professor S. K. Das has brought forth a book, that points the economic conditions of ancient India, in a picturesque and exhaustive manner. His treatment of the subject is lucid and elaborate. He has utilized all the available material and has tried to write a systematic history.

The Chronology of the Ancient Indian History is not finally decided. The opinions of the scholars about the antiquity of the old Saskrit literature are changing. There are gaps of centuries even in the political history. In these circumstances it is quite impossible to write a systematic economic history of Ancient India. Only a picture of the economic conditions of different periods might be drawn. Professor Das has accomplished this task admirably. No doubt, it is a pioneer work in the field. It has prepared the ground for the other his-

torians It might be made the basis, on which the economic history of Ancient India can be successfully built.

There are many statements in the book, that we can not agree to. We would like to qualify them. But this fact in no way diminishes the utility of the book. We would recommend the work to all readers that are interested in the study of the Ancient Indian History and want to see an excellent picture of the secular activities of their glorious ancestors.

Urvashi (उर्वशी)—*by Kaviraj Jaygopal, published by the Shiromani Pustakalaya, Mohanlal Road, Lahore. Price Re 1.*

Vikramorvashiyam is one of the finest dramas in the Sanskrit literature. It is written by Kalidas, the greatest poet of India. Mr. Jaygopal has rendered the story of this excellent work in simple and lucid prose. As he himself admits, he has not been successful in keeping the beauty of the original work. Yet his attempt is admirable. Those who can not read Sanskrit, will be immensely benefitted by this free translation. Several beautiful pictures have increased the utility of the book.

Tapasvi Bharat (तपस्वी भरत)—*by Chunilal Khanna, (Shiromani Pustakalaya, Lahore). Price annas five.*

Mr. Chunilal has written the story of Bharat, the famous hero of the Ramayan, in an instructive manner. It will be much useful for the youngmen. The language is incorrect and the style defective. It is the first attempt of the writer, and so this might be ignored.

Satyarth Darpan—(सत्यार्थ दर्पण) *By Ajit Kumar Shastri (to be had from Jain Siddhant Prakashak Press, 9 Vishvakosha Lane, Baghbazar, Calcutta).*

The author has tried to give an answer to the criticism of Jain Dharm in the Satyarth Prakash by Swami Dayanand. We are amused to see the futile attempt of Mr. A. K, Shastri to prove that Jainism accepts the existence of God. If so, it is alright. That is what Rishi Dayanand wanted.

SATYAKETU VIDYALANKAR.

Upyogita Vad, By Umrao Singh Karunik. Published by the Gyan Prakash Mandir, Machhra, Meerut. Price Re. 1.

It is a Hindi translation of the well-known book "Utilitarianism" of J. S. Mill, The translator Shriyut Umrao Singh Karunik has added a short life sketch of the author as also a brief epitome of the views propounded therein.

Mill's writings are generally characterised by subtlety, terseness and a conciseness all peculiar to him. Thus to combine preciseness and lucidity in the translation of such a philosophical treatise was no ordinary task. We acknowledge without hesitation that the translator has been eminently successful in the attempt. We invite him to enrich the Hindi Literature by many more similar undertakings.

The translator has given at the end "Supplementary Notes." They are useful so far as they go. We would only add that they require to be amplified further and the list to be enlarged.

D. R. SETHI.

EDITORIAL REFLECTIONS.

THE NEW VICEROY.

Lord Reading is on the eve of retirement. His successor has been appointed in the person of the Hon'ble Mr. Wood. The worth of the new appointee has been variously appraised. Some regard him an absolute non-entity, an obscure individual whose sole title to the nomination is that he will not assert himself but will, on the contrary, be a useful and amiable puppet in the hands of the brilliant and versatile Lord Birkenhead. There are others who believe that the Viceroy-elect is the "highest kind of Englishmen now in politics, whose sympathies with the ignorant and half-educated mankind are both generous and affectionate." We are told that he is six feet three inches in height, that he has "something of the priest-like, boyish look of the Cecils" and "that under a strong forehead the large eyes are set deeply in the face and look out upon life very quietly and entirely unexcitedly, with as much humour as sweetness, as much tolerance as eagerness, as much kindness as seriousness." This is the picture of a dreamy idealsit who means well but lacks the power to translate his dreams into action, of a philosopher who can think clearly and express his thoughts in milk and water language without traces of passion, acerbity, bitterness or partisanship but not stand and fight for them. The Viceroy-designate's antecedents amply bear out this evaluation of his character. He evolved a nice scheme for the settlement of the racial question in East Africa in the framing of which he was guided by a spirit of justice to all races, but kept quiet when it was shelved. Such a man cannot be expected to advance the cause of Self-Government in India. Pitchforked between a

hectoring and self-complaisant Secetary of State, who believes in his own infallibility more than in anything else and a bureaucracy with hide-bound traditions, vested interests and excellent *espirit de corps* which chafes at all control and resents all inroads upon their powers and privileges — so much so that even bribes in the case of increased emoluments and absurd guarantees for security of tenure have failed to conciliate it — an amiable philosophic self-effacing Viceroy — whose tolerance extends even to organised resistance to attempts at belated restoration of birth rights and who would apply the remedy of sweet reasonableness even to diseases which are generated not by wrong thinking but by habitual unjust conduct—can, at best only carry on the routine of administration as best as he can. He cannot be expected to force the pace of reform or to put back the hand of the clock — resistance to pressure of any description being no part of his moral equipment. Perhaps he is a "safe" man from the standpoint of the bureaucracy. Lord Reading was reputed to be a strong man. He proclaimed from the housetop before he left England that he would stand for equal justice in the eyes of the law for all communities. Lord reading meant what he said. The bureaucracy put up a strenuous fight with the support of the die-hards in England with the result that Mr. Montagu had to go and Lord Reading had to surrender. The bureaucracy is just now tired of an incessant struggle which, though the victory is on its side, has left it weaker than before. Lord Birkenhead, the official arbiter of India's destinies, is on its side and therefore, matters have been so contrived that India gets a Viceroy who, while not offending the tin-gods, will scatter sweet smiles and rays of benevolence all round so that no needless provocation be offered to the Indian

people, who are so hopelessly divided among themselves that nothing short of Dyerism can weld and jettison them together. Altogether too much has been made of the new Viceroy's experience of agriculture. India certainly stands badly in need of agricultural improvements. But it is folly to expect that Bureaucracy which destroyed autonomous and self contained village communities and which has done nothing to prevent the rush of the rural population to industrial centres swarming with microbes of modern maladies, has suddenly developed a passion for the amelioration of the intolerable conditions of rural life in India. Mr. Wood is not being sent out to India because he is an agricultural expert — we do not know or even suggest that he is one — but because he is an amiable man whose wide tolerance would lead him to regard supreme inaction as calm detachment. The happy chance of his having spent a few years as Head of the Agricltural Department,is being utilised for exploiting the credulity of the masses and the senselss optimism of moderate politicians which is proof against all checks and repulses. The mendicancy policy of the old Congress has been formally repudiated by our leaders and by the articulate portion of our people but the habit of looking up to the Government in all matters and expecting it to act as a Cinderalla that could, by a flourish of the magic wand, usher in the millennium for us unfortunately still survives. We have yet to learn that the ills from which the Body Politic in India suffers must be endured and cannot be cured so long as our people are not organised and do not make a concerted bid for liberty.

INTERNECINE WARFARE.

The split in the Swarajya Party has developed serious proportions. Pandit Motilal Nehru sought the aid of

the Maharashtra party in order to fight the no-changers. He ought to have known that a class of Maharashtra politicians have always winced and will always wince under the leadership of non-Marahattas or even of Marahattas that are not Tilakites. They think that they alone understand politics having only recently been rulers of India. They despise the Bengalees as a race of rice-eating agitators who can only talk but do nothing, the U. P. men as non-descript, characterless people that do not possess a grain of diplomacy and do not know the rules of the game, the Punjabis as soldiers who can fight under competent Maharashtra leadership but are unfit to assume the position of command and the Madrasis as people that do not count in the struggle for freedom. A prominent Maharashtra leader told this much to the writer of these lines in so many words.

They, therefore, will work under a non-Maharashtra all-India leader only if he will have all the honour and the glory and they all the power. The moment a leader refuses to be led by them, they kick up a row and not only revolt against him, but even abuse him. They believe that all is fair in war and, therefore, in public life they sanction and openly countenance the adoption of practices which, in private life, many of them would abhor. Subterranean activity against the leader, so long as he is too powerful to be tackled openly, and open abuse, when they have thus undermined his prestige are the weapons which some of them would never scorn to employ. Dr. Moonje has publicly confessed that he deliberately utilized the mutual jealousies among the C. P. and Berar Swarajist Councillors with a view to prevent a single group from becoming powerful enough to form a ministry. Dr. Moonje made this confession without any feeling of

abashment. When the late Mr. Gokhale was the All-India leader, the Tilakites did all in their power to discredit him. Red hot canards were manufactured every day in the extremist factory and scattered abroad in the country. After the demise of Gokhale, Lokmanya Tilak assumed the All-India leadership and, therefore, the party was well in hand till the arrival on the scene of Mahatma Gandhi. The Mahatma on account of his dynamic personality, saintly and immaculate character and penetrating insight into the man's mind appealed at once to the intellect and imagination of the people as no previous political leader in modern times had ever done. He came, he saw and he conquered. The entire country was at his feet when the Lokmanya died at the psychological moment. The Tilak party was left leaderless and found itself powerless to undermine the universal influence of a saint who spoke as one having authority and to whom the people were ready to offer divine honors. The party, therefore, joined the non-co-opertion movement without conviction and did its utmost to discredit it. When in Maharashtra itself the Mahatma had been sufficiently discredited by underground work, the standard of revolt was raised and the Mahatma ridiculed. Even the moderate papers protested against the cavalier fashion in which the organs of this group treated the universally respected sage of Sabarmati. When after Bardoli, the Mahatma was clapped in jail, the leaders of this group formed an offensive and defensive alliance with disaffected all-India leaders like Deshbandhu, Moti Lall Nehru, and Hakim Ajmal Khan. There was, however, a difference of mentality between Das, Nehru and Ajmal Khan on one side and Kelkar, Jaiker and Moonje on the other. The former had worked shoulder to shoulder

with the Mahatma, had felt the elevating and uplifting influence of his personality and had learnt to reverence him; moreover they had suffered for non-co-operation and knew its potentialities. The latter, however, were essentially irreverent and only waited for their opportunity. The all India leaders wanted to wreck the Councils so that the repressive policy of the Government might not be carried on in their name and with their sanction while the Maharashtra group desired, from theoutset, to practise responsive co-operation. The Mahatma, after his release, surrendered to the Swarajists and gave them a chance to try non-co-operation from within, warning them at the same time that their programme would fail and would foster fissiparous tendencies in the country. So long as association with Government was banned, there could be no fight for the loaves and fishes of the Government service and seats in Councils. As soon as the ban was lifted, the astute bureaucracy could negotiate with minorities and purchase their aquiescence. The Mahatma proved a true prophet. While leaders were playing political chess with officials, the country was exploited by demagogues who stirred up communal strife and the bureaucracy once more assumed the roll of peace-makers. Not only this, the Swarajists themselves were lured into the official trap whose external beauty exercises a fatal fascination over most people The Swarajya party gradually descended the inclined plane till the flagrant defection of Mr. Tambe brought matters to a head and opened the eyes of Pandit Nehru who had formerly been unconsciously led by his wily lieutenants. He, for the first time, asserted his leadership, refused to be led and resolved to lead. As was to be expected, the restive group has become openly rebellious and has begun to handle the vene-

rable Pandit rather roughly. Here are some choice expressions which the leading English organ of this group has showered upon revered all-India leader:—

"Needlessly exciting himself Panditji whips himself into fury and attacks the principles and policy of Responsive Co-operation which he himself is practising all along. *His present position is indeed a very good subject for a humorist to have an effective caricature of his. It is nothing but the irrational egoism of Panditji, who shirks the issue by a camouflage.*

The italics are ours. So long as this mentality of a group of Maharashtra politicians persists or is not absolutely disregarded by the rest of India, farewell to all united and effective resistance to the bureaucracy. Let us hope—even if it is hoping against hope—that our Maharashtra friends will, for once, shed their intense self-consciousness and the race-memory of the exploits of their ancestors and fall in line with the rest of India. All races have had their day. Rani Lakshmi Bai of Jhansi belonged to the U. P. where also the Mutiny was engineered, Ranjit Singh was a Punjabi and even in Bengal there was indigenous rule in pre-British India. So it is not Maharashtra alone that has inherited traditions of dominance. Conditions have now changed. What we aim at is not the domination of on race over the rest of the country, but equal rights for all and the participation of all communities in the blessings of national freedom. The bombastic and vain glorious formula "What Maharashtra thinks today, the rest of India will think tomorrow" will have to be dropped, before there can be any effective co-operation between Maharashtra and the rest of the country. After all we cannot forget that Tilak and Gokhale were not the only architects of modern India's destiny. Dadabhai and

Surendra Nath were not Maharashtras nor does Gandhi belong to that race. In the sphere of social reform, if Ranade was great Dayanand and Ishwar Chandra Vidyasagar were far greater and neither of them had any racial ties with Maharashtra. If Pranjape is eminent in the world of Mathematics, Raman is still more eminent. Rabindra Nath Tagore moulds today the thought not only of India but of the whole world and Jagdish Chandra Bose has won a place among the immortals and yet neither Tagore nor Bose has derived his inspiration from Maharashtra. Aravindo is a Bengalee, so was C. R. Das. Motilal Mehru and Lajpat Rai are both up country men. In the face of these facts, it is preposterous to expect that awakened India will blindly accept the lead of certain persons merely because of the accident of birth.

Dr. TEJ BAHADUR SAPRU AND THE GURUKULA SYSTEM OF EDUCATION.

The address that Dr. Tej Bahadur Sapru delivered on the occasion of the Convocation of the Allahabad University was a plea for the Gurukula System of Education, although the learned doctor did not even once mention the Gurukula presumably because it was not thought decorous to mention a sylvan retreat in a Hall of Learning furnished with all the paraphernalia of modern pomp and splendour. In the following passage the learned ex-Law-Member admits that the present official system of education can never foster a genuine spirit of acquiring learning for its own sake:—

Whether the founders of our universities intended them so to function or not, the fact remains that during the first 40 or 45 years of their existence the universities operated or were supposed to operate more or less as factories for manufacture

of certain types of men—efficient and upright public servants *destined to execute the orders of their superiors but not expected to possess the flles of the latter, clev·r lawyers not rising beyond a certain height, and schoolmasters and professors who choose their professions always waiting for a call from some other direction. For the seed we sowed the harvest was not bad, though occasionally we came acr ss tall plants which only served to remind us that Indian genius might yet look forward to a hopeful future.*

The italics are ours. The learned doctor appears to agree with us that this commercialisation of education, this bribing of the understanding, this prostitution of the intellect cannot but poison the springs of inspiration, contaminate the sources of high thinking and degrade learning from its high pedestal and relegate it to the position of a bread-procuring industry. In his opinion education can be rescued from this progressive degradation only if the University degree ceases to be a passport for admission to the public services. We endorse every one of the following weighty and pregnant observations:—

No Government—foreign or national—can afford to absorb in its public services the hundreds or possibly the thousands of graduates who leave our universities every year. The scramble for posts is to my mind, not only one of the most unedifying spectacles that one sees but is demoralising to our young men and the Government alike. The question of unemployment of the educated youths and the opening of new avenues of work is already becoming one of the most pressing questions of the day. Whether any solution for it is found now or some time later. I think that the highest interests of education in our universities require that the possession of university degrees should not, except in very special departments, be recognised as establishing any claim to Government appointments, for which intellectual and other standards should be prescribed independently. This, I think, should enable us

to place higher ideals of knowledge and learning before our young men and to redeem university education from one of those depressing influences which account so much for the superficiality of the knowledge and the looseness of thinking and expression which our critics not unjustly associate with a large number of the products of our universities.

Needless to say that in the Gurukula learning is pursued for its own sake and within a short period it has been able to produce intellectuals like Indra, Vishvanath, and Prannath merely because the alumni have no ulterior motive in pursuing their studies. They know that whatever success they gain in the world will be due to what they have acquired and assimilated and the mere degree will not determine their worth in life, even as calculated in terms of pounds, shillings and pence.

An all-important feature of the Gurukula system of education is insistence upon Brahmacharya. The Gurukulas have laid the axe at the root of early marriage. Dr. Sapru also feels that without this insistence no university can form the character and develop the personality of its graduates. Says he:—

Our social system imposes far too heavy a strain on our young men who are saddled with domestic responsibilities at an age when they should be free to cultivate their minds and build up reserves of intellectual and moral strength not only for bearing the burdens which must fall on their shoulders but also for softening the bitterness of disappointment which is the lot of not a few.

It is very much to be deplored that even while discussing this point, the learned doctor should have omitted to mention the only type of institution in the whole of India which does the needful in this matter.

Coming to the question of the medium of instruction, Dr. Tej Bahadur says:—

But the most important factor in our system of education of which both its friends and critics must take note, is that English has been the principal medium of instruction adopted in our universities and even schools. The consequences of this policy have in some respects been deplorable. In the case of most of our boys it must have been a very serious handicap to be instructed at school in a language other than their own, especially in subjects in which there was no need to exclude our languages. This policy, the mistaken character of which I am glad to observe has been recognised in recent years, reminds one of the cynicism of Timon who when asked by a parent about the education of his children said *'let them be instructed in that which they will never understand.'* In the universities, however, it is still pursued, and Benares and Aligarh, which might have been expected to take the lead in this respect, have chosen or been forced by circumstances to follow the old models,'

It is a pity that in this connection also the doctor betrays lamentable ignorance of the conditions prevailing in his own province. He illustrates the success of the vernacular medium experiment by referring to the Usmania University which has adopted Urdu as the medium of instruction for pupils whose mother tongue is Telugu and not to the Gurukula which has for the last 15 years taught Economics, European History, Chemistry Civics and Politics upto the post graduate standard through the medium of Hindi, which is the mother tongue of 95 per cent of the students. Eminent educationioists like Sir Michael Saddler and Sir Ashutosh Mukerjee and eminent publicsits like the Right Hon'ble Mr Srinivas Shastri have borne ungrudging testimony to the remarkable success of the Gurukula in this direction. We quote here a few testimonies:—

I can only sum up my impressions by saying that the institution appears to be a most promising experiment, ad-

mirably carried out—and one which ought to furnish suggestions for the improvement of other schools and colleges.

Sidney Webb,
London School of Economics.

I am glad to be able to report that the department of history is in a fairly efficient condition.....

Radha Kumud Mukerjee Ph. D., P. R. S.

At first sight my feeling was that the course was too heavy. But on realizing that the first language of the student and that the medium of instruction was Arya Bhasha or Hindi, and being informed that portions of the text-book were judiciously omitted, I saw that the course was not too heavy in view of the vast saving of brain vitality secured by giving the primary position to the national language of the land, the answer books written in Hindi showed to me that there was no mechanical repetition in them. But the intelligent grasp of questions and genuine thinking out of answers. What I was pleased to see in the answers was the repeated and very apt quotation of parallel or relevant passages from Sanskrit works, or reference to similar thought in Sanskrit literature, when the students are dealing with Western thinkers. It is this last feature of the work to which I attach special importance and which I consider to be very promising for the development of higher indigenous literature of all kinds, philosophic, scientific and literary in Hindi and the consequent uprising of the general level of thought throughout the country.

BHAGWAN DAS.

There is no doubt, whatsoever, that the foreign Medium crushes all originality, clogs the wheels of the mind machinery and impedes the progress of thought. Says Dr. Sapru:—

It is by no means an infrequent criticism that our universities are really no better than higher secondary schools. I wonder what English universities would have been if English youths had received their instruction in history, logic, ethics and jurisprudence in French, German or Italian. I do not

suggest that we should discard the use of English altogether in our universities. Indeed no one would be more sorry than I, if a false national pride and a narrow nationalism at any time persuaded us to deny to our youths the spiritual joy and the elevating influence of English literature from which we have imbibed so many new ideas and ideals. Practical grounds alone would suffice to warn us against any precipitate decision on the subject. *There are subjects which must continue to be taught through the medium of English, for a long time to come, until at any rate the pioneer work in our languages has been done.* My protest is not against the use of English or the study of English literature but against the neglect which has been allowed to overtake our languages. After all, the pride which an Indian may take in his command of the English language must rest on a very slippery foundation, while the humiliation arising from his inability to express himself in his own language with dignity and elegance must at times make him feel his intellectual and literary bankruptcy. The forensic eloquence into which some of our LL. B.'s burst at times in our district courts would make the great masters of Urdu turn in their graves. When an otherwise able and keen advocate can in the course of his address say '*main* emphatically *inkar karta hun ke* defendant *ne yeh* will undue influence *se apne haq men karayi*,' the well of Urdu undefiled seems almost to be dried up. It seems to me that we have been steadily losing or ignoring the inheritance that is ours by right in quest of treasures not easily within our reach. As all experience shows the best of thoughts have been uttered by great writers, poets and thinkers in their own language. John Milton could have written *Paradise Lost* in Latin—his classical knowledge was, so we are told by his biographers, profound and deep—but he chose his own language as the medium of expression. The choice of Bengali by Michael Madhu Sudan Dutt and Rabindranath Tagore is another illustration,

All this is sound logic but what we cannot understand is Sir Sapru's recommendation that the Lucknow

University owes a peculiar duty to Urdu, Persian and Arabic, while the overwhelming majority of the people of Oudh speak Hindi in their homes and draw inspiration not from Persian or Arabic but from Sanskrit. Let not Dr. Sapru forget that all Hindus have not the cultural traditions of Kashmiri Pandits — who are called Pandits but are much more conversant with the lore of Molvies than that of Pandits.

DYERISM IN SYRIA.

The French were believed to be a chivalrous people free from race and color prejudice. Victory has, however, intoxicated them and put them out of gear. Domination over other peoples always degrades a nation and develops in its officials arrogance, superciliousness and uppishness. These mental aberrations, and moral excrescences, when displayed in relation to the helpless, generate dyerism. This is the psychology of what has happened in Syria. Damascus, the loveliest and the most charming of Arab cities, was bombarded for 48 hours. Like all tyrants, who see a reflection of their own motives all round them and suspect others to harbour designs which habitually dominate their own conduct, General Sorrail mistook brigandage on the part of the lawless section of the population for a revolution engineered by the oppressed nation. It was an uneasy conscience which led him to rush to this conclusion. He felt that retribution was richly deserved and thought that the Lord instead of visiting it directly had chosen the down-trodden to inflict it. The French Government has so far done nothing to atone for the disgraceful conduct of its accredited representative in Syria. General Sorrail has not only eternally branded his name with infamy but has covered with disgrace his nation

and civilization of which he is such an unworthy product. Universal indignation and horror prevail in the Muslim world. The admirable restraint displayed by the "savage" Arabs, whom General Sorrail was civilizing by means of a series of brutalities, has won for them the sympathies and respect of the entire Orient and even of the Occident. This is what the *Time's* correspondent (as quoted by *The Leader* of Allahabad) says on this point:—

So far it is reported that only two persons (Tripolitans) were killed, and one British subject was wounded. That the European communities came off so lightly and escaped the attentions of the riff-raff was not due to the good management of the French authorities but rather to the good offices of the Muslims. The latter behaved splendidly and personally organized public order in the Christian quarter after the withdrawal of the troops and actually defended it against attempts by the unruly elements to enter for loot. In one instance some Muslim policemen conducted Europeans to a place of safety.

All the Europeans I met were warmly grateful for this Muslim assistance. None who lived through those three terrible days (October 18-20) will ever forget the experience, particularly the two nights of incessant shelling, which with the added horrors of fires springing up on all sides, became veritable nights of terror.

But while the Europeans feel unable adequately to express their graitude to the Muslims, there is at Beirut, as well as Damascus, considerable resentment that an open town like Damascus, including areas which are officially known as European, should have been bombarded and all the troops withdrawn from the Christian quarter without in either case the slightest warning. More especially is this resented, since throughout the French authorities reiterated the assurance that Europeans would be safeguarded, and at the critical moment they were left to the tender mercies of the mob, while the French families were all withdrawn within the French lines.

The bitter feeling which has been aroused will, I am afraid, take some time to die down.

Commenting upon this *The Times* says:—

The great majority of the Christian population and the entire European colony seem to owe their lives to the Muslim Arab notables of the city, to whose spirited and largely successful efforts to restore order amid the horrors of pillage and bombardment they pay a well deserved tribute. Damascus has survived worse blows of fate, but the queenly city will long bear the scars of the cruel and unexpected ordeal which she has endured. It is a sad story, relieved only, to those who know and admire the Arab aristocracy of the city, by the assurance that they behaved at a most critical moment in a manner worthy of their ancestry.

To an appeal addressed to Mahatma Gandhi by Messrs. Ansari and Ajmal Khan that he should, as President of the Congress, cable a protest to the League of Nations, the Mahatma has sent the following characteristic reply:—

"I have the letter signed by you and Hakim Saheb. What is the use of the Congress President sending a cable to the League of Nations? I feel like a caged lion, only with this difference that the lion foams and frets and gnashes his teeth and lashes the iron bars furiously in the vain attempt to be free, whereas I recognise my limitations and refuse to foam and fret. If we had any power behind us I would immediately send the cable suggested by you. Things I omit to mention in the pages of *Young India* are buried deep down in my bosom, and they are far weightier than those I advertise. But I do not fail to advertise them daily before the Unseen Power. When I think of the horizon about us my heart becomes sick and weary. And when I listen to the still small voice within I derive hope and smile inspite of the conflagration raging round me. Do save me from having to advertise our impotence."

What a moving reply! Will not this produce an electric effect upon our countrymen? When will our

Muslim brethren learn that they can save Islam and cover it with glory only if they imitate the self-restraint of the Arabs and not the riotousness of the Moplas ? When Indians have learned the value of unity and Indian Muslims that of patriotism and religious tolerance, India will become strong enough to save Islamic countries from pillage, rapine and outrage But not till then

THE KANYA GURUKULA ANNIVERSARY.

The second anniversary of the Kanya Gurukula Delhi was celebrated with great *eclat* and enthusiasm on the 14th, 15th and 16th of November 1925. On the 14th, there was a largely attended Ladies' Conference Shrimati Vidyavati Visharada presided and lectures and sermons were delivered by teachers of the Kanya Gurukula and other lady speakers to a crowded house. The girls of the Gurukula enacted scenes from holy books, recited verses from the scriptures and sang sweet and melodious songs. They also played some instructive educational games. All present were deeply impressed with the progress made by them in so short a time. We congratulate the Lady Principal Kumari Vidyavati Seth B.A. and the self-sacrificing band of highly-educated ladies, that are working with her, on the most gratifying success that has attended their most noble efforts. The results of the annual examination, conducted by educationists not connected with the institution, have been most satisfactory. The girls of the senior classes have a competent command of Arya Bhasha, a working knowledge of Sanskrit and a very fair acquaintance with Indian history and current politics and this is saying a great deal when it is realised that at present there are only six classes in the institution. The examiners were agreeably surprised to find that the intelligent grasp of the various subjects

displayed by the scholars far exceeded their expectations. There were public lectures on the 15th and 16th by Swami Munishwaranand, Kumari Vidyavati, Shrimati Sarla Devi, Pandit Indra Vidya Vachaspati, Pandit Ram Chandra, and Pandit Dharam Bhikshu. Principal Rama Deva delivered a speech giving an exposition of the Vedic conception of womanhood, wifehood and motherhood and made an appeal for funds. The response was most generous. Sixteen thousand rupees were subscribed. Seth Raghu Mull, to whose magnificent endowment the institution owes its very existence, donated another 6,000. Seth Ghanshyam Dass Birla, the well-known philanthropist, subscribed 1,000, Seth Benarsidas Lohya subscribed Rs. 1200, Shrimati Bhagwanti of Pind Dadan Khan subscribed Rs. 500 (more will follow) for the library and an equal amount is expected from Pandit Thakar Dutta of Amrit Dhara for the same purpose and last, but by no means the least, Rai Bahadur Kidar Nath of Gujrat gave away Rs. 500 for a Gymnasium. There was an exhibition of embroidery work done by the girls during the year and many mothers purchased the exhibits. The Vedarambha Sanskar was performed on the morning of the 15th and 12 new girls were initiated. On that occasion the Lady Principal, who as speaker is quite as eloquent as she is effective as writer of chaste and elegant Hindi and English, delivered an inspiring charge to her wards and in a voice vibrating with emotion and with a look transfigured and aglow with fervour and afflatus made a moving appeal for practical support and co-operation to the guardians of her girls and the general public. The anniversary was a grand success and for this all credit is due to our esteemed sister Principal Vidyavati. We have every hope that the institution will gain in popularity from day to day and the Arya public will afford

all possible help to the talented and self-sacrificing lady who has sacrificed her all for the uplift of Indian womanhood. Such a selfless worker deserves all the encouragement which it is in the power of the community to give.

THE PALAGHAT IMBROGLIO.

At Palaghat in Malabar, the District authorities have prohibited Arya Samajist converts from the suppressed classes from using certain roads on the occasion of the Ratha Yatra. What a strange mentality the order reveals. If Christian and Muslim converts use the roads, neither the citadels of orthodoxy are shaken nor are the officials confronted with the dread bogey of breach of the King's peace. But the moment Arya Samajist converts use their birth right, there is a stir in the camp of the orthodoxy and the cry of "religion in danger" is raised vociferously. It seems as if a beef-eating, and Kalma-reciting Muslim convert is cleaner and holier in the eyes of the orthodox than a vegetarian, Gayatri-reciting Arya Samajist convert. O Tempora! O Mores! Hindudom has indeed fallen upon evil days if a Hindu can be styled "orthodox" only if, by his conduct, he directly incites people to become beef-eaters instead of cow-protectors. The attitude of the officials also is inexplicable. It is, doubtless, the elementary right of all free citizens to use the public roads and Government ceases to function when it does not protect peaceful citizens in the exercise of their birth right. But it is not the right of any community to perform its so-called religious duties in a manner involving the denial of elementary rights to other communities or a direct affront to the deeply cherished feelings of a section of the King's subjects. The Ratha Yatra is certainly a religious festival of the orthodox. They are entitled to take out the procession, but they have no

right to demand that, for the time they perform their religious duty on the public road, public thoroughfares shall be closed to particular sections of the community who are equal to them in the eyes of the Law. The District authorities at Palaghat had no moral or legal right to issue such a foolish and mischievous order and our revered leader, Shri Swami Shraddha Nand Ji, did the right thing in organising a meeting of protest and in warning the authorities that if the officials failed to protect the Arya Samajists, the latter would take other steps to vindicate their undoubted right. It is, indeed, ludicrous that a Government which could requisition machine guns for the purpose of enabling fanatical Muslims to lead a cow to the slaughter house—a proceeding which had nothing to do with religious sanctions and could have no other purpose except that of offering provocation to the Hindus and as such did not constitute a religious right—could not protect Arya Samajists if only it would. It is an awful shame that the orthodox are, by their unreasoning obstinacy, driving the suppressed classes into the arms of Christian missionaries and Muslim Molvis and the Government is, perhaps without meaning it, violating its covenant of religious neutrality by according preferential treatment to foreign proselytising agencies working in opposition to the Arya Samaj which is at present the sole proselytising indigenous church in India. The situation is not without an element of tragic humour. A Christian Govenment is, at the request of the orthodox Hindus, providing facilities for evangelising sections of the Hindu population ! We have every hope that the Sarvadeshak Sabha will soon take the matter in hand and do all that lies in its power to strengthen the hands of our leader at Palaghat.

GURUKULA SAMACHAR.

Motto I.—By Force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instinct—*Herbert Spencer.*

THE WEATHER.

Winter with all its accompaniments has once more come. Our stream, so majestic and big quite recently, has shrunken to the size of a fordable small stream no wider than a canal. But the water in this season is a sheet of a transparent blue flowing steadily, calmly and smoothly without any strong currents or ripples like the uneventful old age of a country gentleman. Verdure is disappearing everywhere and a dry baldness characterising the landscape on all sides. Mornings and evenings are rather cold but at noon it is generally very pleasant. The season is excellent as regards health, there are very few patients in the hospital.

THE STAFF

Our Professor of Chemistry resigned at the end of last session. Mr. Indra Sain M. Sc. who was formerly a professor in the Khalsa College, Amritsar has been appointed to occupy the vacant chair of Chemistry. The Medical College Staff too has been strengthened by another valuable addition. Mr. Ram Dyal M. B., B. S. of the Punjab University has been appointed as an

additional professor to teach some of the Allopathic subjects.

PRINCIPAL RAMA DEVA.

Principal Rama Deva has recovered his health and strength completely and resumed charge of the principal's duties. But his activities and duties are too wide and varied to allow of his attending to the minutiæ of office routine. The routine work of the principal's office has, therefore, been entrusted to Dr. Radha Krishna B. Sc., M. B., B. S.

THE SHIKSHAPATAL.

A meeting of the Shiksha Patal (Board of Education) was held on the 8th of November in the Governor's office. Certain points regarding the results of supplementary examinations were discussed and decided.

THE SAHITYA PARISHAD

A meeting of the Sahitya Parishad was held the other day under the presidency of Prof. Satyabrat Vidyalankar. Pandit Deva Sharma Vidyalankar Vice-Principal and Professor of Veda read a paper on the Deficiency of Yajna in Modern India. The paper being very comprehensive and exhaustive could not be finished in one sitting. About one third of the paper was read and the rest was left to be finished in two succeeding meetings of the Parishad. The paper was very learned and interesting and was highly appreciated.

A DONATION.

The Gurukula has recieved two richly caparisoned horses by way of donation from the Kashmir State. Since the flood there had been no horses in the Gurukula. The donation has thus supplied a much-felt need.

THE ANNIVERSARY OF THE KANYA GURUKULA

The second anniversary of the Kanya Gurukula Delhi came off on the 14th of November and the two following

days. Thanks to the exertions of Principal Rama Deva, Principal Vidyavati Seth and other workers, the anniversary was a great success. It is an institution that has supplied a long-felt need, and it may safely be hoped that it will enjoy increasing popularity under the general patronage of the Arya Samajic public and the wise and direct control of the learned Principal Shrimati Vidyavati who is an embodiment of purity, self sacrifice, and piety.

EVENING LECTURES.

Mr. Sanjhi Ram, Master of Agriculture of an American University is sojourning here for the benefit of his health. He delivers lectures to the students on various subjects in the evening on alternate days. He sometimes speaks on the aims, principles and work of the modern Boy-Scout Movement. A Small Scout Society has actually been organised and Mr. Sanjhi Ram has undertaken to give it theoretical and practical training. Lectures are held twice or thrice a week and practical drill takes place once a week The students are of course very energetic and imbued with a spirit of social service and sacrifice. The Scout's discipline will be an invaluable addition to their training and qualifications.

THE AYURVEDA COMMISSION.

Pursuant to a resolve to extend to duly qualified Ayurvedic and Unani physicians some of the privileges at present enjoyed by Allopathic physicians and surgeons only and to turn out duly qualified men with a view to that end, the U. P. Government has appointed a Commission to discuss and devise measures for carrying the scheming into practice. The president of the Commission is Pundit Gokarn Nath Misra, and well-known public workers, and eminent Ayurvedic, Unani and Allopathic physicians are its members. The Principal of our Ayurvedic College is

one of them. The Commission has visited all the well-known institutions for teaching the Ayurveda and Unani system in Upper India. Their object is to establish or officially recognize a College and a School in the U. P. The best equipped institution as regards staff apparatus, hospital, building and other requisites has to be recognised. The Commission visited the Gurukula on the 15th of November. They inspected the Medical College, hospital and laboratories. Some of the professors of the Medical College delivered class-lectures in their presence. They visited the other Colleges also. They heard some of the class-lectures for a few minutes each. In the after-noon a debate was arranged under the presidency of Pundit Gokarn Nath Misra in which the Brahmacharis, members of the staff and members of the Commission all took part. The subject of the debate was 'Non-Co-operation' versus 'Responsive Co-operation.' Most of the speakers were Brahmacharis who made beautiful and impressive speeches which testified to a thorough acquaintance of the speakers with the current political events of the country and principles of politics. Some of the members of the Commission also made illuminating speeches. In the end, the president made a beautiful, impressive, and convincing short speech in support of Responsive Co-operation. The President thanked the Gurukula authorities for the reception that had been accorded to them, and expressed a wish that sweetmeats should be distributed among the Brahmacharies the cost to be paid by him. Babu Sita Ram, a member of the Commission, also desired that ten rupees worth of sweetmeats should be distributed among the Brahmacharies on his behalf. The president expressed another wish to the effect that the Brahmacharies should be allowed to enjoy a holiday in honour of the Commission's visit. A member of the staff thanked

the president and all members of the Commission and the meeting came to a close with Shanti-path when it was already beginning to be dark. The members of the Commission left immediately afterwards for Hardwar. The next day was the week holiday. Tuesday, the first working day of the week, was observed as a holiday agreeably to the wish of the President.

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